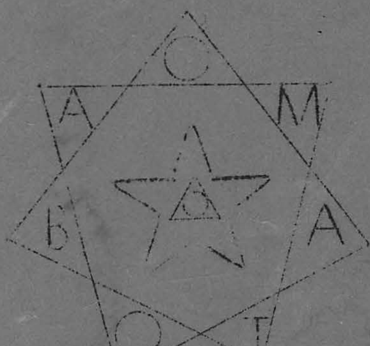
Keys. 1-7

TAROT FUNDAMENTALS

OBJECT OF TAROT STUDY –

Pattern on the Trestle board



TAROT FUNDAMENTALS

LESSON ONE

THE OBJECT OF TAROT PRACTICE

If you will stop for a moment to consider the chain of circumstances which led to your reading these words, you will discover one primary motive--your desire for inner enlightenment. Even though you approach this study with a measure of skepticism, wondering how the claims made as to the effectiveness of Tarot can be substantiated, your interest is evidence of your basic spiritual urge to seek light.

This light-seeking impulse is the first requisite for success with Tarot. This, and a strong determination to persist in the step-by-step mastery of the details of the work explained in the course, will enable you to make the most of your study.

The very fact that you are reading this lesson is proof that you are ready for it, because nothing ever happens by accident. One fundamental principle of Ageless Wisdom is that when a pupil is ready, his instruction will be forthcoming.

This course on TAROT FUNDAMENTALS will show you how to use the Tarot Keys for the purpose of evoking thought. Thus you will bring to the surface of your consciousness, where you can recognize and understand them, those great principles of practical occultism which lie hid in the hearts of all mankind.

All these principles are based on a single truth. Knowledge of this truth is innate in every human being; but not until it has been brought into the light of consciousness, is

it available for use. Over the portals of ancient temples, therefore, was the motto, "KNOW THYSELF." For the same reason it is written: "Seek ye first the kingdom of God," and, "The kingdom of God is within you."

Rich symbolism and ingenious construction make Tarot one of the best instruments for true occult education, that is, for drawing out the wisdom hidden within you. Understand at the very beginning that the Tarot Keys do not put something into your consciousness. They call forth what is already there.

The practical instruction of this course will aid you to develop an intelligent grasp of the meanings of these Keys. Into your hands will be put clues which will enable you to use Tarot in order to gain a deep working understanding of the laws of life. You must follow these clues yourself. Then Tarot will bring out the knowledge which is within you, and this knowledge is more important to you than anything else.

To each prospector in this inexhaustible mine of Ageless Wisdom, persevering study will reveal what might never be found by another seeker. No matter how high may be his source of information, no interpreter may say truthfully, "This is the full and final meaning of Tarot."

There can be no final explanation. No student will ever exhaust the possibilities of this extraordinary symbolic alphabet, any more than one person can exhaust the possibilities of a language.

There is, however, a definite manner in which to approach the study of these Keys, as there are tunnels which lead to the heart of a mine. In the earlier part of this course you will be provided with a map, or

plan. Then you must enter the mine of Tarot yourself, and dig out your peculiar treasure.

You will begin by mastering the elements of the esoteric language of symbols in which the mysteries of Tarot have been preserved. Every lesson of this course will enable you to make definite progress in this part of the work.

Pay particular attention to every detail of procedure. Follow the instruction, just as it is given. Whatever you are told to do, you can carry out with clear conscience, and in the certain conviction that it will be for your good.

As the results of your practice begin to make themselves manifest, you will be agreeably surprised by the changes effected in your personality. You will find yourself developing greater ability to concentrate. Your perceptions will be keener. You will deepen and broaden your comprehension of yourself, and of the meaning of your various experiences.

Mere perusal of the lessons as they come to you will be almost useless. You might better save your time and money. Determine to devote a certain period to this work every day. Then you may expect the best results. "Out of nothing, nothing cometh." In simple justice to yourself, prepare to enter into the spirit of Tarot practice.

Do not delude yourself into believing you lack time for this work. It is absurd to say you have no time for what is, after all, the most important thing in your life. Your own spiritual growth is more worthy of consideration than anything else. You probably prove this every day of your life, by seeking con-

tinually for greater enlightenment. You read books. You talk to people about it. You attend lectures and meetings. Yet fifteen minutes devoted to Tarot study, every day, can promote your growth more than hours of other activities. The one part of your day you cannot possibly afford to miss is your Tarot period.

Your first practical exercise will be to commit to memory the eleven statements of The Pattern on the Trestleboard, which is enclosed with this lesson. These are the words of one of the great leaders of the Inner School. They are based on an ancient esoteric text.

Commit them to memory in the following manner: Read the entire Pattern several times from beginning to end. Do not attempt to learn it a little at a time. Persist until you succeed in committing the whole. Then fix it, by writing out the Pattern. Use pen and ink, or a fountain-pen, not a pencil.

This, by the way, is the easiest and quickest way to memorize. Take care to use it for this first practice. Then you will have made a correct beginning in learning how to organize your conscious processes.

This, remember, is a pattern, not a boastful declaration of personal attainment. The truth it utters is about the SELF, the cosmic Life-power behind and above all personal manifestations. It is said to be "on the trestleboard," because in the old terminology of the building crafts, a trestleboard is a sort of table, on which are laid plans for the guidance of the workmen.

Say the Pattern every morning on rising, and every night before going to sleep. Be sure you do this, whether you like it or not. Guard againstsautomatic, parrot-like repeti-

tions. Think the meaning of every sentence. Make this same effort every time you recite the Pattern. It will aid you to discover the deeper meanings.

The next lesson will help you gain more insight into the truths behind these eleven sentences. The key is to be found in the numbering of the statements. Thus next week's lesson will really extend your study of the Pattern. As a preparation, get a notebook as soon as you finish reading this lesson.

Then think over what you have read, and jot down any ideas which come into your mind. As you proceed with your daily study, continue to use the notebook. Make the entries short, but make them, and date them.

This notebook is important. It is your occult diary. Every scientific researcher keeps records. You must do the same. This book will be of great value in your later work. To slight it will be to defeat one main purpose of this instruction.

Use it at every regular study period, and make an entry then, even if you must record a failure to work at the time scheduled. You will need this diary in order to make reports from time to time, and you will find that its contents have other uses, as time goes on. KEEP IT IN A SECURE PLACE, AND DO NOT SHOW IT TO ANYONE.

This week, spend your study periods as follows:

1. Memorize the Pattern. When you have it by heart, always begin a study period by reciting it.

2. Read this lesson through, slowly, and if possible, read it aloud.

3. Use the rest of the time to look over your Tarot Keys. You cannot be too familiar

with them. If any Key seems particularly attractive to you, make a note of it in your occult diary, along with the reason, if you have one. If you have an aversion for any particular Key, note that also, and what you suppose to be the reason. If a Key suggests an idea to you, however vague, record it.

With the third of these lessons you will begin coloring your Keys, in accordance with instructions embodying certain corrections to those in HIGHLIGHTS OF TAROT. You must have colored Keys, on account of the symbology of colors.

When you color your own Keys, they take on something of your own personality. They become inseparably linked with you. The work demands attention, and this will impress the details of every picture on your memory, and build Tarot into your very brain cells.

Making the Tarot Keys part of your very flesh and blood must be your aim. It is what makes possible all the subtler and more potent utilizations of this alphabet of Ageless Wisdom.

Remember, you are not aiming primarily at making your Keys works of art. Do them as well as you can. Whatever skill you may develop in using paints and brushes will prove to be of use to you, if ever you unfold into a truly proficient practical occultist.

Tarot on the table, or in your bookcase, is just a set of pictures printed on pasteboard. Tarot built into your brain is a living instrument, through which you can make contact with sources of knowledge and power greater than you realize now. Coloring your own Keys builds this <u>inside</u> Tarot quicker and better than anything else.

TAROT FUNDAMENTALS

SYMBOLISM OF NUMBERS

Meanings of Numeral Signs 6-9

Meaning of 10

Meaning of 3 Rows of Cards

Key 11 - balance or center of all cards.



TAROT FUNDAMENTALS

LESSON TWO

THE SYMBOLISM OF NUMBERS

Number symbols represent truths immanent in all things, and manifest in all phenomena. The science of number is the foundation of every other department of human knowledge. Resolve to master thoroughly its elements, presented in this lesson. Thus will you prepare your mind to understand principles and laws which you will apply to bring yourself into harmony with the rhythms of the cosmic life. The same principles to which the science of numbers is a key will make you ruler of your personality, and free you from restricting limitations in your environment.

Let no fancied inaptitude or dislike for mathematics deter you from entering seriously into this study. You need not be quick at figures. You require no natural bent for abstruse abstractions. Set to work, and you can master the main points in a short time. Then practice will make you proficient in the various applications of these principles.

The numeral symbols, from 0 to 9, represent successive stages in every cycle of the Life-power's self-expression, whether on the grand scale of the cosmos, or on the smaller scale of personal unfoldment. The order in the numeral series reflects an order which prevails throughout creation.

It is therefore an ancient doctrine that the Master Builder has ordered all things by number, measure and weight. Everywhere the properties of number are manifest, whether in the whirling of electrons within an atom, or in the arrangement of parts in a living body.

Thus a famous relativist is reported to have said: "Number is one of the few things in the universe which is not relative."

This lesson will attempt nothing like an exhaustive treatment of number symbolism. For the present, an outline of the basic meanings of the numeral signs will suffice. As you proceed with your studies, you will gather a great deal more information about numbers and their significance.

Some of the attributions may not seem clear, the first time you read them. A few may even strike you as being far-fetched or arbitrary. Do not let this disturb you. Keep your purpose in view. You are learning number symbols because they are the basis of the occult language used by initiates to transmit their knowledge from generation to generation. Even if the symbols were purely arbitrary (which they are not), you must know their traditional interpretations in order to understand the esoteric language of the mysteries. No satisfactory substitute for this language has been devised. By means of it, two initiates may carry on a long conversation, even though neither knows a word of the other's native tongue. By means of a few lines and figures, an adept can express more meaning than he could pack into pages of words.

When you have memorized the basic ideas of this numeral system, you will begin to see the connections between them and others related to them. In this lesson, the key-ideas are printed in capitals at the beginning of every paragraph of attributions. The other meanings follow. An important part of your mental training is to trace out the links of

association which join the key-words to the others in the same paragraph. Be sure you do this.

In Lesson 1, you learned that there is a connection between the numbers and the corresponding sentences of The Pattern on the Trestleboard. The key-words in the Pattern are capitalized, and there is a sense in which every key-word may be taken as the name of the corresponding number.

MEANINGS OF THE NUMERAL SIGNS

0. NO-THING; the undifferentiated Power preceding all manifestation; absence of quantity, quality, or mass; freedom from every limitation; changelessness; the unknown, immeasurable, unfathomable, infinite, eternal Source, the Rootless Root of all creation; the sacred ellipse representing the endless line of Eternity; the Cosmic Egg; Superconsciousness.

1. BEGINNING; first in the numeral series, because 0 stands for that which precedes manifestation, and is therefore not included in any series; inception; initiation; the Primal Will; selection; unity; singleness; individuality; attention; one-pointedness; concentration; the definite or manifest, as contrasted with the indefinable Source; Self-consciousness.

2. DUPLICATION; repetition; Wisdom and Science; opposition; polarity; antithesis; succession; sequence; continuation; diffusion; separation; radiation; sec-

ondariness; subordination; dependence; the Subconsciousness.

3. MULTIPLICATION; increase; growth; augmentation; expansion; amplification; extension; productiveness; fecundity; generation; the response of subconscious mental activity to self-conscious impulse, in the generation of mental images; hence, Understanding.

4. ORDER; system; regulation; management; supervision; control; authority; command; dominance; the classifying activity of self-consciousness, induced by the multiplication of mental images produced by the response of subconscious mental activity to self-conscious impulse; the Cosmic Order considered as the underlying substance manifested in every form; Reason.

5. MEDIATION (an idea suggested by the fact that 5 is the middle term in the series of signs from 1 to 9); adaptation; intervention; adjustment; hence Justice; accomodation; reconciliation; result of the classifying activities symbolized by 4; subconscious elaboration of these classifications, and the formation of deductions therefrom. Projected into the field of self-conscious awareness, these deductions are what are termed Intuitions.

6. RECIPROCATION; interchange; correlation; response; coordination; cooperation; correspondense; harmony; concord; equilibration; symmetry; Beauty.

7. EQUILIBRIUM (the result of equilibration, the concrete application of the laws of symmetry and reciprocation); mastery; poise; rest; conquest; peace; safety; security; art; victory.

8. RHYTHM; periodicity; alternation; vibration; pulsation; flux and reflux; involution and evolution; education; culture; the response of subconsciousness to everything symbolized by 7.

9. CONCLUSION (literally, "closing together," which implies the union of elements which are separate until the conclusion is reached, and has special reference to meanings attached to 9 through the Tarot Key bearing this number); goal; end; completion; fulfilment; attainment; the final result of the process symbolized by the series of digits; perfection; adeptship; the mystical "three times three" of Freemasons, and of other societies which preserve some vestiges of the ancient mysteries.

The meaning of a number consisting of two or more digits may be ascertained by combining the ideas indicated by each symbol, beginning always with the digit on the right-hand or units place. Thus the number 10 combines the ideas of 0 and 1, with 1 considered as being the agency expressing the power represented by 0. Furthermore, since 10 follows 9, it implies that 9 stands for a finality which refers to a single cycle of manifestation only.

The completion of a cycle is always a return to the Eternal No-Thing, 0; but since 0 is essentially changeless in its inherent nature, the Eternal Source is eternally a self-manifesting power. Consequently, a new cycle begins as soon as the preceding cycle ends.

Thus the number 10 symbolizes the eternal creativeness of the Life-power, the incessant whirling-forth of the self-expression of the Primal Will, the ever-turning wheel of manifestation. (See the Tarot Key numbered 10.) This makes 10 the number of embodiment, of the Kingdom, of Law in action. 10 is also a combination of a characteristic feminine symbol (0) with another recognized the world over as masculine (1).

Memorize the numbers and the key-words in capitals. Set aside ten pages of your occult diary. Head each page with one of the numeral signs and its key-word. Then copy each paragraph on the meaning of the numeral symbols. This is important. To copy anything is to make it more surely yours than if you merely read it.

As the days pass, whenever you get an idea about the meaning of some number, make a note of it on the proper page of your book. If you come upon anything in your reading, copy it under its appropriate heading.

Do not consult other texts on numbers, or look up articles on numbers in magazines, in order to fill the pages of your book. Make notes of ideas which come to you from your own inner consciousness, but copy only what seems important, whenever you encounter it in the course of your ordinary reading and study. Just at present, do not go in quest of numerical information.

WHAT YOU NEED WILL COME TO YOU. It will come without special effort. You will be astonished at the quantity of material bearing upon the significance of numbers which will seem to flow in your direction, as if by magic. By magic it will be, because your work sets going the hidden forces of subconsciousness, as explained in SEVEN STEPS. In time, this section on numbers will become one of the most valuable items in your personally constructed reference library of occult science.

Another good practice is to look up the exact dictionary definitions of the numbers from 0 to 9, and of every word in the ten paragraphs of explanation given in this lesson. This will make you realize that the occult science of number is part of the fundamental structure of human thought. You will gain a great deal of insight from this exercise.

During your study period, arrange your Tarot Keys thus:

			0			
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

Examine this tableau carefully, paying particular attention to the numbers of the Keys. Try to connect them with the pictures. In the Keys from 10 to 21, try to work out the meanings of the numbers from what you have learned concerning the ten symbols.

Transcribe your findings and your conjectures into your notebook. Do this, no matter how trivial or vague your first attempts may seem. You must make a beginning. These first endeavors to formulate ideas for yourself are like seeds which will bear a harvest of good fruit later on.

In the foregoing arrangement of the Tarot Keys, the zero card is placed above the others, to indicate that No-number, to which it corresponds, is logically superior to, and precedes, the idea of beginning represented by 1. 0 is also separated from the other number symbols because it is not really in the sequence of manifested appearances.

Number, however far the series may be extended, comes always to a final member of that particular series, beyond which there is the No-Thing. Between any two numbers in a series, moreover, nothing intervenes. Thus the zero Key of Tarot represents:

1. What precedes the series;
2. What follows it;
3. What may be thought of as occupying the place of mediator between any two consecutive members of the series.

To indicate this last idea, Eliphas Levi, when he published his intentionally incorrect attribution of the Tarot Keys to the letters of the Hebrew alphabet, placed the zero Key between those numbered 20 and 21.

For your information, though you may not be able to use it now, the seven Keys in the top row refer to POWERS or POTENTIALITIES of consciousness. Those in the middle row are symbols of LAWS or AGENCIES. The Keys in the bottom row represent CONDITIONS or EFFECTS. Thus Key 1 is the power which works through

the agency of Key 8 to modify conditions or effects symbolized by Key 15.

In this tableau, again, ten pairs of Keys balance numerically through 11, the Key named Justice, a symbol of equilibrium. Thus 11 is one-half the sum of any two numbers which are placed diametrically opposite in the tableau, such as 1 and 21, 9 and 13, 6 and 16, and so on. Key 11 is both the arithmetical and the geometrical center, or mean, between the two Keys in each of these ten pairs.

TAROT FUNDAMENTALS

THE LIFE-POWER – O

meaning of background and foreground, middle

Names of Absolute

Key O- coloring

Directions on card a N.E.S.W.

Human personality

Deep breathing exercise

Yellow

Super or Cosmic consciousness

IHVH



Facing N.West – 8

TAROT FUNDAMENTALS
LESSON THREE
THE LIFE-POWER

The first thing to do, before you read this lesson, is to place Key 0, the Fool, before you. Observe every detail closely, so that you can make mental reference to it as you read the lesson.

Follow an orderly procedure in your examination of the Key. Begin with the Hebrew letter Aleph, printed in the lower right-hand corner. Then consider the meaning of the title. Then look at the number, and mentally review the meanings you learned from the preceding lesson.

After this, inspect the picture. Begin at the upper right-hand corner, and work progressively through the design, from right to left, and from top to bottom.

The side of any Tarot Key on the observer's right corresponds to the direction South. The opposite side is North. The background is East. The foreground is West. Remember this, because it is an important clue to the exact meaning of many Tarot symbols.

The background, furthermore, usually contains details which refer to states or causes of manifestation, which are thought of as preceding what is represented by the details in the foreground. The latter usually shows the special symbols which have immediate relation to the meanings of the letter, title and number of the Key. Details placed in the middle distance usually symbolize agencies intervening between what is suggested by the symbols in the background and what is represented by those in the foreground.

Key 0 represents the manner in which the Absolute presents itself to the minds of the

wise. The Absolute is THAT concerning which nothing may be positively affirmed. We cannot define it, because it transcends our finite comprehension. We may call it the Rootless Root of all being, or the Causeless Cause of all that is, but these words, or any others we may employ, merely point our minds toward the Absolute, without at all adding to our positive knowledge concerning it. Speculation as to its essential nature is futile. We shall be much better occupied if we turn our thought toward a consideration of the ways in which the Absolute manifests itself.

Among names which have been given to this manifestation are: Life-power; the One Force; Limitless Light; L.V.X.; the One Thing; the Primal Will. Learn these names. They designate the force you use in every thought, in every feeling, in every action. To enable you to gain a better practical understanding of the nature and possibilities of this force is the primary object of this instruction. Your advancement will be measured strictly by your growing comprehension of the real meaning of these terms.

The first symbol of the Life-power is 0. Review now the list of its meanings. Do so mentally, if you can. If not, consult page 9 of Lesson 2. The Life-power is NO-THING. It is nothing we can define, nothing we can measure. Yet it really IS, and it is limitless.

0 looks like an egg, and an egg contains potencies of growth and development. As a living body is formed inside the shell of an egg, and then hatched from it, so is everything in the universe brought into embodiment within the Cosmic Egg of the Life-power. When this process of embodiment is perfected, and only then, it becomes possible to achieve the

ultimate liberation, which is union with the Absolute itself. But this attainment is far beyond our present objective, which is to make the best possible use of the potencies of the Life-power, within the limits of the "Ring-Pass-Not" symbolized by the outline of the zero sign.

The Life-power has within it all possibilities. All manifestation, every object, every force in the universe, is an adaptation of the one Life-power. Because its possibilities are truly limitless, it may be specialized in any particular form of expression the human mind can clearly conceive. Many extraordinary results may be achieved by purely mental means.

Because the Life-power is the force behind growth and development, it is obviously the cultural power. This is intimated by the attribution of the letter Aleph to this Key.

Aleph means "bull" or "ox." Oxen were the motive-power in the early civilizations where the alphabet of occultism was invented. They were used to plow fields, thresh grain, and carry burdens. Agriculture is the basis of civilization, hence the ox represents the power at work in every activity whereby man makes use of the forces surrounding him, and adapts them to the realization of his purposes.

Oxen themselves are symbols of this taming of natural forces. Every ox begins life as a bull. Thus the letter Aleph is a symbol of creative energy, and of the vital principle of living creatures. This vital principle comes to us in physical form as the radiant energy of the sun.

The Life-power, therefore, is not an abstraction, far removed from our every-day life. We make contact with it everywhere, in every form. Our senses reveal it to us physi-

cally as light and heat from the sun, and our modern science has confirmed the truth of the ancient intuition that (solar energy is the basis of physical existence.)

Just as sunlight is a mode of electro-magnetic radiation, measurable by physical instruments, so is everything else composed of electro-magnetic vibrations. Man's instruments for recording these vibrations have a relatively narrow range, even though it does extend far beyond the limits of physical sensation. Yet there is an instrument, not made by man, which does register the higher vibrations of cosmic radiation, and by means of it, those who know how to use it may become aware of, and utilize, the most potent forces in the universe.

This instrument is human personality, which has possibilities far beyond what most persons realize. In order to make these possibilities actual human powers, [the instrument must be rightly adjusted, and, in a sense, completed.] For the untrained personality is like a delicate precision tool, and [some of the higher functions of the organism require us to bring about actual alterations of structure. This is the purpose of occult training.] Yet we shall find, when we take up this work, that the whole power of the cosmic order is with us in our efforts to reach a higher stage of unfoldment, because [the primary function of the human personality is to give free expression to the highest potencies of the Life-power.] (Recall statements 0, 1 and 2 in The Pattern on the Trestleboard.)

A most important form taken by the radiant energy, and the first you should learn to use, is air. You must learn to control it by learning how to breathe. Just learn to take a

really deep breath which fills your lungs, by giving full play to the abdominal muscles during the act of inhalation. Remember, you do not have to pull in the breath. Atmospheric pressure takes care of that. You simply have to expand your ribs, and the air will rush into your lungs.

Do not make the mistake of trying any forcible expansion of the chest. Let the muscles just below the ribs do most of the work. If you do it properly, you will feel the expansion in the small of your back, and at the sides, as well as in front of the body.

Keep in mind the picture of the air penetrating into every part of the lungs, so as to provide your blood stream with the oxygen it needs. At first it takes watchful attention to make breathing deep and regular. Consistent practice will establish you in good habits of breathing.

Do not make any particular effort to keep up the fullest deep breathing all day long. When you rise in the morning, take four deep breaths, with just as complete exhalation before each one as you can manage without any sense of strain. Remember to exhale before taking the first of these four breaths.

During the day, repeat your four breaths at noon, just before the evening meal, and just before going to bed. The rest of the day, you need only determine to get full value from the act of breathing. Your subconsciousness will attend automatically to the establishment of the proper rhythm. Don't try any trick exercises, such as are found in some books on the use of breathing for occult development. Most of these breathing stunts have no practical value. The few which are really useful are also dangerous, unless practiced under the

supervision of a skilled teacher, competent to judge the condition of the pupil.

Listen to your breathing. It should be practically inaudible. If your breathing exercises are noisy, they are wrong. The remedy is to slow down the alternate expansion and contraction of the abdominal muscles.

Adhere strictly to the rule of observing four stated periods for taking the deepest possible breaths. Observe these religiously. The rest of the time, let your subconsciousness do the work. It will, if you make up its mind by your definite intention. If you are suddenly upset by something, stop for four deep breaths, before you try to think, or say, or do anything whatever.

The importance of breath is shown in the symbolism of the Fool. In Hebrew esotericism, the letter Aleph is the special sign for air and breath. The noun "fool," moreover, is derived from the Latin follis, meaning "a bag of wind," and to this day we call a noisy, silly person a "windbag."

Follis also means "bellows," an instrument which uses air to stir up a fire. This is precisely the office of our lungs.

The yellow tint in the background of the picture is used in the schools of the Western Tradition as a symbol for air. Add to this the fact that in almost every language man employs words which mean air, wind or breath to designate life and conscious energy. Then you will begin to understand better why occultism stresses the importance of beginning practical work by learning to breathe.

The Tarot title for the Life-power is highly ingenious. It tells us what we need to know, and at the same time throws the idly curious and the superficial dabblers off the

track. One clue to what Tarot means by "Fool" is the saying: "The wisdom of God is foolishness with men." Because this is true, the wise men found in every generation, who gain unusual knowledge of the Life-power, are often called madmen or fools by their less enlightened brethren.

Thus the title of Key 0 hints at a state of consciousness which many materialistic psychologists term abnormal or even pathological, because they do not understand it. Those who do comprehend its significance call this state superconsciousness, or cosmic consciousness.

To enter into this state of consciousness is to arrive at a profound understanding of the cosmic order, and at the same time to become aware of the true significance of what it is to be a human being. This attainment may be regarded as being the ultimate objective of your Tarot study.

Do not look for miracles. Your study and practice will help you organize the forces of your personality so that it will become an adequate instrument for the expression of superconsciousness, and for the exercise of powers which belong to this higher level of awareness.

The only way we can conceive of the Absolute is in terms of our own experience. We cannot help investing it with something of our own human characteristics. This is true of the highest philosophical ideas concerning a Creative Intelligence, just as certainly as it applies to the grossest types of anthropomorphism. Thus the Fool is a human figure.

Behind this personal semblance, however, sages discern something higher--pictured here as a white sun. Beyond the personal there is the Impersonal, manifested as the limitless

energy, radiated to the planets of innumerable world systems from their suns.

In the process of manifestation, this energy (symbolized also by the fair hair of the traveler), is temporarily limited by living organisms. Of these the vegetable kingdom, represented by the green wreath, is the primary class, from which, in the order of evolution, spring animal organisms, typified by the red feather.

The Life-power is forever young, forever in the morning of its might, forever on the verge of the abyss of manifestation. It always faces unknown possibilities of self-expression transcending any height it may have reached.

Hence the Fool faces toward the North-West (a direction particularly associated with initiation, and with the beginning of new enterprises, according to the rituals of occult schools which dramatize the ancient mysteries in their ceremonies). He looks toward a peak above and beyond his present situation.

He is THAT which was, is and shall be, and this is indicated by the Hebrew letters IHVH (Yod-Heh-Vav-Heh), shown dimly among the lines in the folds of the collar of his undergarment. For "That which was, is and shall be" is the precise meaning of IHVH.

His inner robe stands for the dazzling white light of perfect wisdom. It is concealed by the black coat of ignorance, lined with the red of passion and of physical force.

This outer garment is embroidered with a floral decoration; but the unit of design is a solar orb containing eight red spokes, and symbolizing the whirling motion which brings the universe into manifestation. The coat is encircled by a girdle consisting of twelve units, of which seven are showing. The gir-

dle symbolizes time, and just as the girdle must be removed before the coat may be taken off, so is it impossible to overcome ignorance and passion until man frees his consciousness from the limitations imposed on him by his belief in the reality of time. No single symbol in Tarot is more important than this.

What you should notice is that the girdle is artificial, made by man himself, and not a product of nature. This means that man's conception of time is an artificial product, a device of man's creative imagination. It is a most useful invention, when rightly employed, but when it is abused, as it is by most persons, it becomes a prolific source of error.

The mountains in the background represent those abstract mathematical conceptions which are behind all knowledge of reality. These conceptions seem cold and uninteresting to many. Yet the melting ice and snow on the peaks feeds the streams which make fertile the valleys below. So will the principles of Ageless Wisdom feed your consciousness and make fertile your mental imagery, thus transforming your whole life.

The little dog represents intellect, the reasoning mind which functions at the personal level. In some of the older exoteric versions of Key 0, the dog bites the Fool's leg. When the Tarot Keys were first invented, the intellectual consciousness of humanity, distorted by centuries of wrong thinking, was actively inimical to spiritual philosophy, and did all it could to impede the progress of higher truth.

In our version the dog is friendly, to intimate that even the lower intellect of man has become the companion, rather than the adversary, of the higher knowledge. Today the

human intellect goes with superconsciousness on the great spiritual adventure; but it is, nevertheless, at a lower level, and must have superconsciousness for its master.

During your practice period this week, read this lesson once every day. Pay close attention to any details which may seem obscure, and endeavor to think through them. Read slowly enough to take in the full meaning. Be sure to use your notebook freely, to keep a record of any ideas which may occur to you in the course of your reading.

This week you begin to color your Keys. Use any good set of watercolors. The Prang set, made by The American Crayon Company, is a satisfactory and inexpensive color-box, consisting of sixteen colors. These include the twelve semi-tones from Red to Red-Violet, and four extra pans: White, Black, Brown and Turquoise Blue. In addition to these, you may provide yourself with a pan each of silver and gold. The brushes included with this set should also be supplemented by the two which are mentioned in a subsequent paragraph.

Color only one card at a time, and wait for the instructions in the lessons. Begin by reading the directions straight through. Before applying color to any card, try to visualize exactly how it will look when it is finished. This is a practical exercise of great value. It tends to clarify and make definite your mental imagery. It also intensifies the suggestive power of the Keys. Be sure to do it before coloring any Key.

For the best results you will need two water-color brushes, a No. 5 and a No. 1. We recommend Devoe & Reynolds red sable, since they are satisfactory, and comparatively inexpensive. A porcelain dish with at least six

chambers will also be of help, though not absolutely necessary.

Flesh color is a mixture of orange, very much diluted with water, and a little red. Before applying this, or any other color, try it on a sheet of plain white paper. Thus you will avoid many errors.

APPLY THE COLORS IN THE ORDER GIVEN FOR EACH KEY. Long experience has enabled us to determine this order, because of the qualities of the coloring material used. For instance, the reason we recommend you to wait until last to apply the red is that it runs very readily. Consequently, if applied too soon, it may run into a color you are applying next to it, and so spoil your work.

To give a lifelike appearance to the cheeks of the human figures, use a diluted red solution. A diluted brown with a trace of orange over the eyes enhances the appearance. But we recommend that you do not try this unless you are sure you can do it skilfully.

Blond hair is yellow, with a little brown added. You can tell how much brown to add by testing on white paper.

The Keys can be made more striking if you use white, but this is an opaque color, and difficult to use without covering up the black lines.

Gold and silver may be used where indicated in the coloring directions. This is not by any means necessary, and gold and silver are difficult to apply. Wherever gold is called for, use yellow, or yellow with a trace of orange added, to make golden yellow. For silver, use white, or leave blank. If you wish to use gold and silver, you can buy them for about ten cents a cake.

If your colors do not appear bright enough, it is because you have applied them too diluted. This can be remedied by going over them again until the desired shade is secured. When this is necessary, be sure that the first coat is thoroughly dry before you apply another. Otherwise you will get a spotty, muddy appearance. But if you try out your colors before applying them you will have no difficulty.

By following these directions carefully you should be well pleased with the results. Let us suggest again that you read the directions for each card carefully before applying any color. In this way you will avoid coloring portions which should be left blank for another color. Experience has taught us that this precaution is very necessary.

If you spoil a card, place it face down in a basin of water over night. By morning most of the color will have come off, so that you can try it again after it is dry.

0. THE FOOL

YELLOW: Background, circles on garment, (but not flame in top circle), shoes.

GREEN: Trefoils surrounding circles on the outer garment, and other tendril-like figures. (Not belt.) Leaves on rose, wreath round his head.

VIOLET: Mountains. (Use somewhat diluted solution, since they are distant mountains. The peaks are snow-capped, so do not paint where snow is to be.)

BROWN: Eagle on wallet; precipice in foreground, where Fool stands.

WHITE: Sun, inner garment, dog, rose, eye on flap of wallet, mountain peaks.

FLESH: Hands and face. (Since it is obvious where flesh color should be used, we shall not indicate it hereafter. There are two places where it should not be used--the hands and face of the angel on Key 6, and the human figures on Key 20.)

BLONDE: The Fool's hair.

CITRINE: The Fool's hose. (Citrine is a yellowish-green, secured by a mixture of orange and green. This is the only place where it is used.)

GOLD: Star on shoulder: girdle; knob on staff.

SILVER: Moon on shoulder.

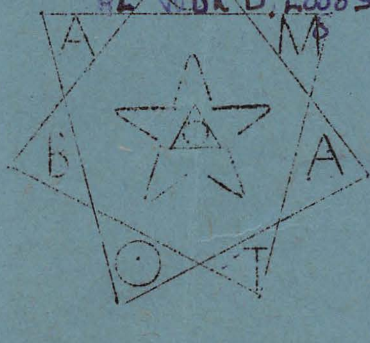
RED: Feather; lining on outer garment where it shows at sleeves; spokes of wheels; flame in top circle on coat; wallet (except eagle and eye).

Keep the symbolic interpretation of each detail in mind as you color it. When your set of Keys is completed, do not permit others to handle them, or even see them.

The one exception to this is that you may show your work to another student, if by so doing you can really help him. Even so, your Keys should be handled by no one but yourself.

They are part of your equipment, and should be used by you alone---not for any selfish reason, but in order that no subtle emanations but your own may be impressed upon them.

TAROT FUNDAMENTALS



TAROT FUNDAMENTALS
LESSON FOUR
MORE ABOUT THE LIFE-POWER

Now that you have colored the first Tarot Key, you are in a better position to understand the details of the symbolism, of which only the main outlines were given in the preceding lesson.

The white sun behind the Fool is placed in the upper right-hand corner of the design. Look at Keys 10 and 21, and you will see that in those pictures this place in the design is occupied by the head of an eagle, symbol of the zodiacal sign Scorpio.

Astrologers take this sign as governor of the reproductive functions of the human body. Hence the sun indicates the idea that the ONE FORCE typified by the Fool is actually related to the reproductive power of living organisms. On its practical side, our work has much to do with the control and adaptation of the force which is ordinarily expressed in reproduction.

The color of the sun is a reference to the Primal Will. On an ancient occult diagram called the "Tree of Life," the first manifestation of the Life-power, corresponding to the statement numbered 1, in The Pattern on the Trestleboard, is named the CROWN, and is represented by a white circle. From this white circle proceeds a descending path which corresponds to the letter Aleph and to the Fool.

Here is an intimation that the cultural power represented by Aleph and by this Key is identical with the Primal Will. It proceeds from that Will when a cycle of manifestation begins.

Furthermore, since the position of the sun has been shown to make that luminary a symbol

of reproduction, the idea behind this is that manifestation is actually a reproduction of the power of the Primal Will. In the Hermetic Wisdom taught by Tarot, a fundamental principle is that the manifested universe is not something made by the Life-power out of some kind of material other than itself. Rather is the manifestation to be considered as the projection of the Life-power into the relative conditions of time and space as we know them.

The universe is of the same essential nature as the Life-power. It is the expression of an idea in the universal Mind. This idea is what is meant by the creative Word, or Logos. Hence even the exoteric Christian creed speaks of the Logos as "begotten, not made."

The green wreath encircling the Fool's hair symbolizes the fact that the green leaves of plants do actually bind sunlight, just as the wreath binds the Fool's yellow hair. Capturing sunbeams, and binding them into organic form, is the principal work of the chlorophyll which is the green coloring matter of plants. This is what makes green vegetables so valuable for food. They constitute one of the most important forms in which the Life-power puts itself at your disposal. See that you eat enough of them.

The feather rising from the wreath is a wing-feather of an eagle. It represents animal life, a step higher in the scale of organism than the vegetable kingdom. It is red, the color of desire and action. The only true aspiration is the desire to be something, the desire to express some particular form of the Life-power in action. What do you desire to be and do?

The wand over the Fool's shoulder, like a yardstick, suggests the idea of measurement. It indicates the necessity for careful study of the forces indicated by what the Life-power has already accomplished. We cannot measure the Life-power itself, or ever plumb the depth of that limitless ocean of possibilities. Our measurement must be of things already accomplished, hence the Fool brings his wand with him from the lower levels whence he has ascended to the height shown in this picture. A wand, moreover, is associated with magic, and we shall see, later on, that magic begins with the analysis or evaluation of conditions which are now present before us because thay are the results of past activity. All successful calculation of the probable outcome of future action requires accurate estimation of the nature of the powers revealed by what has gone before.

The most important thing to measure is our own place in the universe. According to the Bible, the full measure of man is this:

"Thou hast made him but little lower than God, and crownest him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

We do not quote this in order to support our doctrine by Biblical authority. Rather is it our purpose to show that the Bible, in its poetical description of the true measure of man, announces a truth which is abundantly demonstrated by the success attending science and invention, founded on methods which are, basically, neither more nor less than accurate measurement. Hitherto the emphasis in science has been on the measurement of things and forces in man's environment. In occultism,

the greater emphasis is on the correct estimation and use of powers within man himself, and these are powers partly physical and partly superphysical. For occult science is aware of realities beyond the limits of physical form and force, yet applies to the analysis of such realities methods of careful observation and analysis not less rigorous than those which have been so fruitful when applied to the observation and measurement of man's environment here on the physical plane.

The wand is black because it represents occult powers. Whenever we take our own measure truly, a secret force in human personality is made manifest. Our knowledge of this helps us to correct measures of our environment which would be inaccurate, if we did not take the hidden force into consideration.

The wallet suspended from the wand is a symbol of the powers of subconsciousness which depend from, or upon, the self-conscious power of analysis and calculation. The basic power of subconsciousness is memory, and memory is essentially reproductive. Hence the wallet is blazoned with the device of a flying eagle, which refers (1) to aspiration, as having its roots in subconscious desires, and (2) to the reproductive forces, associated with the eagle as one of the emblems of the zodiacal sign Scorpio.

The eagle is also the bird of Zeus or Jupiter. King of the birds, it suggests dominance over the element of air, which is attributed by Qabalists to the letter Aleph.

On the flap of the wallet is an open eye. It is the All-seeing Eye of Freemasonry, the Egyptian Eye of Horus, the Eye placed in a delta or triangle on the reverse side of the Great Seal of the United States. The particu-

lar aspect of Horus which tradition associates with the Eye is Hoor-pa-Kraat, (Harpocrates), the god of silence, pictured in Egyptian hieroglyphics as a child seated on a lotus, holding his forefinger on his lips. He is the "younger Horus," god of the morning sun, which shines above the traveler in this Tarot Key. In the Egyptian mythology, the younger Horus had seven aspects or forms. Keep this in mind, for in subsequent lessons you will learn that the Life-power has seven principal phases of manifestation through human personality.

The Eye of Horus is placed on the flap of the wallet, in the position usually occupied by a lock. It means: SIGHT IS WHAT UNLOCKS BOTH CONSCIOUS AND SUBCONSCIOUS POWERS. The way we look at ourselves and at life is what determines whether we are mere puppets of subconsciousness or masters of its hidden powers.

Ten dots, representing stitches, are on the flap of the wallet. They symbolize the ten basic aspects of the Life-power, and therefore correspond to the statements numbered from 1 to 10 in The Pattern on the Trestleboard. The meaning is similar to what is represented by the ten solar wheels on the Fool's coat.

The rose represents desire. Its thorns symbolize pain. Its bloom typifies beauty and joy. It is white, like the sun, to intimate that through right cultivation of the desire nature we may bring it into unison with the Primal Will. Then our desires will be conscious expressions of actual underlying tendencies in the cosmic order. To control the desire nature, to cultivate it aright, to use it so that we may enjoy the beauty it can bring us without suffering the pains resulting from misuse--this is one of the great practical secrets. The rose, therefore, is pictured

as a cultivated flower, and the youth carries it gaily, without pricking his fingers with its thorns.

The eight-pointed star on the Fool's shoulder is a symbol of the sun, and the crescent near it represents the Moon. Sun and Moon have many profound meanings in occult science, and all these meanings are developments of the doctrine that all things are manifestations of action and reaction between the solar, or electric, and the lunar, or magnetic, currents of the Great Magical Agent, L.V.X.

The yellow circle enclosing a triple flame, shown on the Fool's breast, represents the doctrine that the One Force is essentially that which is manifest to us as light and fire. This particular symbol refers to the formless state of the One Force, prior to the beginning of a cycle of manifestation.

The ten wheels were touched on in the preceding lesson. We may add that in Hermetic Wisdom a wheel with eight spokes is a symbol for pure Spirit. Alchemists, furthermore, employ the same symbol to represent their Quintessence, or Fifth Essence. In some respects, the Quintessence is similar to the luminiferous ether of modern physics, and it is also akin to what Hindu philosophy calls Akasha.

Every wheel is surrounded by seven trefoils representing the seven basic modes of activity which we shall hereafter learn to associate with the seven alchemical metals, and with the seven interior stars of occult astrology. The "stars" or metals are the same as the seven "chakras" of Yoga philosophy. The trefoils are green, a color associated with the idea of immortality, to show that they typify eternal phases of the Life-power's activity. One wheel contains a Hebrew letter Shin (the let-

ter on the 20th Tarot Key). This letter is a Qabalistic symbol of the fiery Life-breath, and of the spiritual energy which brings all things into manifestation.

The abyss which yawns at the Fool's feet is in contrast to the height whereon he stands. It symbolizes "that which is below." It is nature, the relative, the phenomenon or effect, in contrast to Spirit, the Absolute, the noumenon or cause. At the bottom of the abyss is a valley, the scene of labor, of activity, of struggle and competition, in contrast to the ideas of superiority and supremacy which are suggested by the Fool's position on the mountain-top.

The valley is what the Chinese philosopher, Lao-tze, calls the Mother-Deep, what Hindus term Prakriti, the mysterious power of the Supreme Spirit. Because the valley is the field of experience, it corresponds also to ideas which Hebrew Wisdom relates to the noun Chokmah, Wisdom. On the Tree of Life beforementioned, the path of the letter Aleph terminates at the point on the diagram to which Chokmah is attributed.

In practical psychology, the abyss represents what we call subconsciousness. The natural metaphor for this plane of consciousness is "depths." Thus in an article by Dr. Putnam on the work of Freud, we read: "In the course of these investigations Freud and Jung and their followers have dived more deeply than anyone before into the mysteries of the unconscious life."

The traveler is on the verge of descending. Thus the picture shows the Supreme Spirit, or superconscious aspect of the Life-power, as we think of it prior to the beginning of a cycle of self-expression. The wayfarer is unafraid,

because he knows he cannot be injured by his descent into the depths. Furthermore, he is aware that he will certainly raise himself to the greater height toward which he directs his eager gaze.

This picture represents the limitless force which is the central reality of every human life. It stands for what you really mean when you say "I AM." It is an image of the Something in you which sees far beyond the seeming limitations of your present circumstances.

THAT SOMETHING HAS BROUGHT YOU THIS FAR ON YOUR JOURNEY TOWARD SUPREME ATTAINMENT. THAT SOMETHING IS WHAT MAKES YOU WANT TO SUCCEED, WHAT MAKES YOU WANT TO ENJOY BETTER HEALTH, WHAT MAKES YOU WANT BETTER CIRCUMSTANCES.

Because it knows itself perfectly, knows how limitless are its possibilities, how irresistible its powers, how boundless its opportunities, that Something in you will not let you alone. Though you may seem to be at the end of your resources, it urges you to press on. Though you may be past what men call middle life, it knows itself to be forever young, and knocks importunately at the inner door of your mind, trying to let you know that in the very core of your being is a power which knows nothing of age or defeat or ill-health--a power which over and over again has worked miracles of healing and rejuvenation, has transformed disaster into victory, lack into abundance, sorrow into joy.

In short, the Fool is a picture of the limitless power of your own inner, spiritual, superconscious life. In order to get more and more of that power into expression every day from now on, you must begin by thoroughly impressing your subconsciousness with this image of that One Force.

The method is simplicity itself. Just look at this picture five minutes every morning during the week, and five minutes every evening. Remember, SIGHT is the power which locks and unlocks the wallet of subconscious forces. When you do this, look at the details of the design, one after another. Simple as it is, this exercise will transfer the picture from the printed Key to the cells of your brain. Then the Key will become an integral part of your personality, will be made an element of your flesh and blood.

This is one great secret in the practical use of Tarot. Until you have built the Tarot Keys into yourself, they do not begin to exert their maximum power. When you have done so they will evoke latent forces from within, and your direction of these forces will change your whole life.

Continue to use the Pattern. Keep up your regular practice periods. Pay particular attention to your notebook. Even if an entry be only a word or two, record the ideas which come to you as you work with the Tarot Keys. This practice period should include one of the two five-minute examinations of the Fool.

TAROT FUNDAMENTALS



LESSON FIVE

SELF-CONSCIOUSNESS

Begin this lesson by examining carefully, as a whole and in detail, Key 1, the Magician. Review the meanings of the number 1, given in Lesson 2.

Everything represented in the symbolism of the Key is a development of ideas associated with this number. The Magician typifies the beginning or inception of the process whereby the limitless possibilities of the Life-power are brought into expression as manifested actualities. The Key represents the initiation of the creative process on all planes.

In human personality the creative process is begun by self-consciousness, sometimes called objective mind. Self-consciousness is the distinctively human aspect of mental activity. Objective mind is the waking mind you are using to read these words.

Self-consciousness initiates the creative process by formulating premises or seed-ideas. Subconsciousness accepts these as suggestions, which it elaborates by the process of deduction, and carries out in modifications of mental and emotional attitudes, and in definite changes of bodily function and structure.

The two sentences you have just read outline a process of utmost importance. You use it continually, whether or not you know you do, because it is the basis of your intellectual knowledge, and the determinant of the state of your physical health. (All your physical and mental states are results of your mental imagery.) When you thoroughly understand what is implied by the statement that any mental image tends to materialize itself

as an actual condition or event, you have the clue to success in occult practice.

Geometrically the number 1 is a point, particularly, the CENTRAL POINT. In The Pattern on the Trestleboard, the statement attributed to 1 is: "I am a center of expression for the Primal Will-to-good which eternally creates and sustains the universe." The beginning of the creative process is the concentration of the Life-power at a center, and its expression through that center. The sun of our solar system is such a center. It transmits the Life-power as radiant energy, which man may utilize in ways innumerable.

This idea is shown in two ways by the letter Beth, printed on Key 1. Ancient forms of this character represented an arrow-head, and in Greek, the name for this implement was kentron, whence come the English words center and concentration. The letter-name means "house," which is a definite location used as an abode. In the sense used here, it refers to whatever form may be termed a dwelling-place for Spirit, and the form particularly referred to in this lesson is human personality.

[Personality is a center through which the Spirit or real Self of man expresses itself. Do not be abstract about this. Think of your personality as a center of expression for your own inner Self. Try to realize that this was what Jesus meant when he said: "The Father Who dwelleth in me, He doeth the works."

The title of this Key, THE MAGICIAN, identifies the picture with Hermes or Mercury, who presided over magic. You will remember that Mercury was the messenger of the gods, and in this capacity served to transmit or express their wisdom and power.

This correspondence to Hermes is connected also with another meaning of 1, which, as representing singleness and therefore isolation, stands also for privacy and concealment, and thus for occult or hidden knowledge. Magic is the art of transformation, and it is closely related to the Hermetic art, alchemy.

In human personality, self-consciousness is the transformer. It, and it only, is able to set in motion forces which bring about change, variation, etc. The fundamental magical practice is concentration--one-pointed attention to some selected area of one's environment.

The practice of concentration enables one to perceive the inner nature of the object of his attention. This leads to the discovery of natural principles. By applying these, one is able to change his conditions. Hence concentration helps us solve our problems. Thus we may understand why the alchemists wrote: "Our Mercury enables us to prepare the universal solvent.

The higher phases of the art which begins with concentration are those which have to do with the underlying principles of human existence. Thus one reason you are using Tarot Keys as objects for concentration is that they represent basic modes of human consciousness.

Learn the following definition: CONCENTRATION IS THE COLLECTION, AT A CENTER OR FOCUS, OF UNITS OF FORCE. These are always units of the Life-power, because every unit of force in the universe, regardless of what form it takes, is a manifestation of that One Force.

Understand that you do not concentrate attention. Attention is the means that enables you to concentrate units of mental force. The result is that you intensify this energy so that you may direct it usefully.

When you intensify the rays of the sun by means of a convex lens, they will burn your hand if you direct them upon it. If you place your hand in the sunshine passing through a pane of window glass, the result is merely a slight sensation of warmth. Never forget that when you practice concentration you are working with a real force.

Note the posture of the Magician. With his right hand he draws down power from above. With his left hand he makes a gesture of concentration. He is directing power drawn from higher levels to planes below that of his self-conscious existence.

He does this for a specific reason. This picture shows clearly the magical process involved in an understanding of the correct practice of concentration.

The plane below the Magician is represented as a garden, which is a symbol of subconsciousness. (When you concentrate you seek always to impress some definite image on subconsciousness, to the end that you may bring about some particular modification of subconscious activity, one selected in advance.)

One important point to observe is that the Magician himself is not active. He stands perfectly still. He is a channel for a power which comes from above his level, and after passing through him, that power sets up a reaction at a level lower than his. As in the illustration of the convex lens, the lens, though it is the agency which intensifies the rays of the sun, does nothing of itself, so self-consciousness in concentration is not itself active. In this connection, it is interesting to note that the old Hebrew name for the mode of consciousness represented by the Magician is INTELLIGENCE OF TRANSPARENCY,

clearly intimating that self-consciousness effects transformations because something works through it.

Again, the digit 1, as the beginning of the numeral series, us the sign of a thing standing in relation to other things. What stands in relation to other things is connected with them by various links or bonds. Magic is the science of hidden relationships. The practice of magic is based on the law of correspondence expressed in the Hermetic axiom: THAT WHICH IS ABOVE IS AS THAT WHICH IS BELOW, AND THAT WHICH IS BELOW IS AS THAT WHICH IS ABOVE.

The bond between things is fundamentally their co-existence as manifestations of the one Life-power. All things are of one substance. All things are governed by one great Law. All things are masks of appearance for a single Reality. All things are parts of a great Whole, from which nothing can be detached. Whatever is done to a part affects the whole. In human relationships this is unalterably true. Therefore was it said: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

(Magic is the art which produces effects by mastery of the secret forces of nature.) It is the science of Zoroaster and Hermes--the science of which all other sciences are branches, the science which sent its representatives to pay homage to the Child of Bethlehem.

It is the science of initiation. A true initiator is one who has mastered this hidden science of causes. He knows how to direct the universal creative force so as to bring about, by methods which seem miraculous to those who do not know the secret, the full realization and physical embodiment of the aims and purposes expressed by his mental imagery.

A perfected magician uses his objective mind, or self-consciousness, in the manner depicted by this Tarot Key. Endeavor, therefore, as you work with the coloring of the picture, to impress all its details on your memory. In the next lesson you will find their significance explained. For the coming week, concern yourself with nothing but the coloring, and with getting the picture, as a whole and in detail, into your mind.

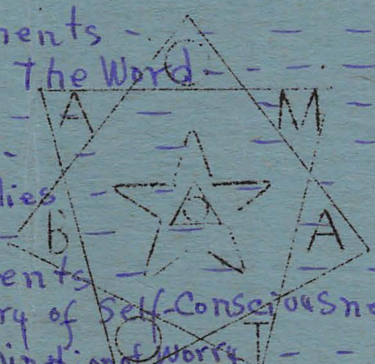
DIRECTIONS FOR COLORING

YELLOW: Background; spearhead on table; lily stamens.
GREEN: Foliage.
BLUE-GREEN: The serpent girdle.
BROWN: Table.
WHITE: Inner garment; head band; spear shaft; uplifted wand; lily flowers.
GOLD: Pentacle or coin on table; sword hilt; circle at end of spear shaft.
SILVER: Cup.
STEEL: Sword blade. (Mix a little blue with gray.)
RED: Outer garment; roses.

Read this lesson once daily during your practice period. Be sure to look at the Key for five minutes in beginning the period. In this lesson there is enough material for a great deal of careful study. Do not slight it because you think you understand it, after one or two readings.

TAROT FUNDAMENTALS

KEY I - MAGICIAN



6

TAROT FUNDAMENTALS

LESSON SIX

THE MAGICIAN

From the preceding lesson you learned that the earliest form of the letter Beth was a picture of an arrow-head. The sharpness of an arrow-head suggests acuteness and power to penetrate. Thus Beth is a symbol of the mental qualities of nice perception, keen and penetrating insight, and accurate estimation of values.

The fundamental mood represented by this form of the letter, connected as it is with hunting and warfare, is alert intentness. Right use of the mental powers pictured by the Magician calls for alert, watchful attention to the succession of events constituting waking experience.

Nobody ever becomes a true magician, a wielder of nature's subtle forces, who permits himself to be preoccupied with his personal, subjective reactions to events. The first requisite is sharp, clear-cut, objective awareness of what actually goes on in one's environment.

An arrow-head has no energy of its own. The force whereby it cleaves the mark is a derived force. The arrow is merely the means whereby power is transmitted. An arrow-head is an instrument which transforms propulsion into penetration. It specializes bow-force into arrow-force.

The sound of the letter Beth, like English "B," is a concentrated projection of breath. Hold the palm of your hand near your lips as you say "B." You feel the air strike your hand, like an arrow shot from a bow.

Contrast this with the free, unmodified breathing expressed by the sound of Aleph, an almost soundless vibration of air, made with lips open and relaxed. The sound of Aleph is free, indefinite. That of Beth is a centralized expulsion of breath through lips almost closed. It points, like the Magician's finger.

The contrast between the two sounds is just one instance of a principle which holds good throughout the sequence of Hebrew letters. Every letter of this alphabet is, in some manner, the antithesis of the letter which immediately precedes it in the series.

Thus we find that the earliest forms of Beth agree with its sound. They express force intensified by concentration, and projected toward a specific mark. Transferred to things of the mind, these meanings are related, in a way neither arbitrary nor fanciful, to keen perceptions, alert awareness of events, and consequent ability to see through superifical appearances into the inner realities veiled by those appearances.

Because the corresponding Tarot Key is numbered 1, it gives a strong hint that it represents the first step in practical work. By determining what you want to be and do, you have taken this first step. You have set a mark at which you aim the whole energy of your life.

Realize that the energy so aimed is derived from the superconscious Life-power, pictured as the Fool. In so doing you will have placed yourself mentally in the position the Magician symbolizes.

He lifts his right hand toward the sky. The right is the stronger hand, and what is

meant here is that the act of establishing contact with superconsciousness is the highest and most potent use of self-conscious awareness.

First we observe what goes on. Then we use inductive reasoning, reasoning from observed effects to inferred principles, to reveal what lies hidden behind the veil of appearances. This leads to the discovery that the succession of events of which our personal experience is a part is under the direction of a supervising Intelligence, higher than the objective mind of man.

Just what this supervising Intelligence may be, in itself, we need not ask. We may be very sure it is not the sort of God, made in man's image, whose nature and intentions are set forth in exoteric religious dogmas. An occultist is ready to agree when a professed atheist says, "There is no God," because every occultist knows there was never such a God as the atheist denies.

On the other hand, every occultist knows what is meant by the saying, "The fool hath said in his heart, There is no God." For any occultist worthy of the name knows that the supervising Intelligence IS, and that it is a REAL PRESENCE at every point in space.

The white wand the Magician holds aloft is a phallic symbol. It represents the concentrated, purified nerve force used in magic. The ignorant waste this force in uncontrolled gratification of sex-desire. Their lack of control is due to their want of knowledge. To master the drive of what analytical psychology calls libido requires knowledge not taught in ordinary schools or colleges, combined with technical training which develops skill in the direction of desire-force.

Methods for effecting such control vary, according to the temperament of the person who employs them. What would be rigid and irksome asceticism for one person may be relatively easy for another. Extreme asceticism is avoided by persons who have learned this fundamental principle: THE PRACTICE OF MENTAL CREATION AND CONSTRUCTIVE THINKING AUTOMATICALLY TRANSMUTES THE DRIVE OF THE LIBIDO FROM PHYSICAL FORMS OF EXPRESSION TO MENTAL FORMS WHICH RELIEVE BOTH PHYSICAL AND PSYCHICAL PRESSURES, SUCH AS ACCUMULATE WHEN THIS ENERGY IS NOT UTILIZED.

This is the crux of the whole matter. The force is generated automatically. It is part physical and part mental. Physical austerity makes it accumulate more slowly, and may even help to dissipate it. Yet this is to lose what ought to be used. A true magician links himself to what is higher than man by making right use of the very power which debases his ignorant brother.

Over the head of the Magician is an arbor of roses. An arbor is the simplest kind of shelter, a house made of growing plants. Thus the arbor corresponds to the meaning of the letter-name Beth.

Red roses are emblems of desire. Here they mean that [the creative and constructive work of self-consciousness is always motivated by desire for protection against adverse conditions.]

The horizontal figure 8 over the Magician's head is a reminder that 8 is the number particularly associated with Hermes or Mercury. It also represents education and culture, traditionally under the patronage of Hermes. Again, 8 is the numeral symbol of

the control of natural forces through the application of the law of rhythmic vibration. Such control is an important feature in all works of practical magic. Moreover, a horizontal 8 is the mathematical symbol for infinity, so that it may be taken as an emblem of the limitless Life-power. Finally, it represents the law that OPPOSITE EFFECTS ARE PRODUCED BY IDENTICAL CAUSES.

The same law which makes iron sink is what ship-builders apply in order to float iron vessels. The law which makes a kite fall to earth keeps airplanes aloft. The laws which result in misery, failure, disease and death are the same laws which intelligent adaptation employs to secure comfort, success, health and long life. BY CHANGING THE METHOD WHEREBY YOU EXERCISE YOUR SUBCONSCIOUS POWERS, YOU MAY PRODUCE EFFECTS DIRECTLY OPPOSED TO WHATEVER NEGATIVE EXPERIENCES YOU MAY HAVE SUFFERED IN THE PAST.

You do not have to acquire new powers. You change your life-expression by applying powers which are already yours. You simply learn to use your forces in a different way.

The Magician's left hand points to the ground. His gesture is one of concentration. It is made with the left, or secondary, hand, because success in concentration depends on our conscious recognition of the truth that the force we concentrate comes down to us from superconscious levels. The left hand is also a symbol of the habit-mind. Thus the pointing finger of this hand represents habitual concentration, resulting from long, persistent practice.

The Magician's black hair is a contrast to the Fool's yellow locks. Black stands for

darkness, inertia, ignorance. The band surrounding this black hair is white, typifying purity, light, wisdom. Self-consciousness is always an awareness of ignorance. The more we really know, the more clearly do we perceive the immensity of the expanse of what we do not know. Yet we do limit our ignorance by our enlightenment.

The red mantle typifies action and desire. Its color is associated with the planet Mars, said by astrologers to govern reproduction and to preside over the force expressed in every sort of muscular activity.

This mantle has no fastening. It may be removed at will. This detail means that self-consciousness may or may not be involved in physical action, according to our decision in a given circumstance. Yet the Magician is not fully clothed without his mantle. The perfection of self-consciousness is in control over the various physical manifestations of the Life-power in our bodies, and in the world outside.

On the other hand, self-consciousness may refrain from action, and devote itself to contemplating the inner mental states which are symbolized by the white under-garment. The white color refers to truth and wisdom.

The girdle is a blue-green serpent, which symbolizes eternity, because it swallows its tail. The significance of blue-green will be explained in a subsequent lesson. Observe that the idea of eternity symbolized by the Magician's girdle is in contrast to the idea of time symbolized by the girdle of the Fool.

Before the Magician is a table symbolizing what psychology calls the "field of attention." The table is made of wood grown in

the garden. Its columnar legs are surmounted by Ionic capitals, in reference to architecture, an art presided over by Hermes. The idea of architecture is directly related to the meaning of the letter Beth.

The Ionic Order is shown because it was used in the Ephesian temple of Diana, a moon goddess. In Tarot the Moon is associated with subconsciousness. The intimation here is that the materials utilized by self-consciousness are derived from below, or from sub-human levels of the Life-power's activity. The power which self-consciousness uses in controlling and arranging these materials is brought down from superconsciousness.

The implements on the table are those employed in ceremonial magic. The wand with a spear-like head is a symbol of WILL, and of the element of fire. The cup, made of silver, metal of the Moon, is a symbol of memory and IMAGINATION, and of the element of water. The sword, of steel, is related to Mars; and stands also for ACTION, and for the element of air. The coin or pentacle is related to Saturn; and it also represents FORM, and the element of earth. Every magical transformation results from the ability of human self-consciousness to produce varying manifestations of will, imagination, action and physical embodiment.

These four implements represent also what is known in Hermetic Wisdom as the POWER OF THE WORD. According to occult doctrine, words embody a subtle force not recognized by the yninitiated. Furthermore, there are certain words, special combinations of SOUND and IDEAS, whereby extraordinary results may be produced, when such words are correctly pronounced or intoned.

Because the Tarot pictures have been influenced by Hebrew esoteric ideas, there is one particular word which is symbolized by the four magical implements. This is the four-lettered name, or Tetragrammaton, which is usually written in English as "Jehovah."

This is not the correct pronunciation. Neither are "Yahweh" or "Yahveh," the pronunciations just now favored in academic circles, anything more than guesses at the true sound of this Hebrew name for God. Tradition says the true pronunciation is lost, since the destruction of the Temple at Jerusalem, where the High Priest of Israel uttered this dread name in the Holy of Holies once a year, during a solemn festival. It should be read letter by letter: Yod, Heh, Vav, Heh. The corresponding English letters are I H V H.

Yod (I) is the wand, Heh (H) the cup, Vav (V) the sword, and final Heh (H) the coin or pentacle. These are the letters dimly shown in the folds of the Fool's white garment, at the neck. This supreme Hebrew name for God, used thousands of times in the Old Testament, means: THAT WHICH WAS, IS, AND WILL BE. In connection with the Magician, it signifies that self-consciousness utilizes the four aspects of a single reality, in adapting to its needs the forms and conditions of human experience.

The garden represents the field cultivated by the objective consciousness. This field is subconsciousness. The whole series of events, and all the forms of circumstance, of which we become aware through sensory channels, are events and forms of the activity of subconsciousness.

ALL THAT SURROUNDS US IS THE MANIFESTATION OF SUBCONSCIOUS FORCES. Because the objec-

tive mind can control subconscious forces directly, and modify and adapt the rhythms of vibration operating at subconscious levels, a trained magician is able to exert by mental means a degree of control over his environment which amazes those of his contemporaries who do not share his knowledge and skill.

Two principal forms of subconscious activity are symbolized by the roses and lilies in the garden. They represent desire and knowledge.

The roses are red, to indicate active desire. Five are shown, because every desire is rooted in one of the five senses. Every rose also represents the number 5, because all roses have five, or some multiple of five, petals.

5 is the number of adaptation and adjustment; and self-consciousness, the special human expression of the Life-power, acts by adaptation. Thus 5 is the number of man, who embodies the personal factor which carries the development of natural forces beyond the mere averages which are characteristic of the sub-human and subconscious levels of being. Thus it is written: "Nature unaided always fails," because this human personal factor is required in order to bring about the perfection of the powers which are only partly expressed in the kingdoms of nature below man.

The lilies are white, to represent abstract perceptions of truth, or knowledge of principles and laws, apart from considerations of desire. They also represent the number 6, because they have six petals.

In its symbolic meaning, 6 represents universal energies like light, heat, electricity

and magnetism, chemical forces, and so on. By means of concentration we may perceive the true nature and laws of these forces.

There are four lilies because pure science comprises knowledge of the powers the ancient physics termed fire, water, air and earth. In modern parlance these are: radiant energy, fluids, gases and solids. They are the forms taken by the WORD typified by the Magician's four implements.

Summing up the meaning of this Key, we say that self-consciousness is the primary human expression of the Life-power. It constitutes your awareness of your environment, and this is really awareness of mental impressions you receive from the world round you through the channels of sensation. The activities of your environment are manifestations of various powers of subconsciousness.

Self-consciousness is consciousness of being ONE, standing in relation to others. "I am I, and that is not-I." At a higher level of unfoldment, what is usually called "myself," that is, the physical body, is included among the things which are "not-I." Beyond this is a state wherein the personal consciousness is recognized as being, like the physical body, merely an instrument for expressing the superconscious power of the real SELF.

In partly developed persons the objective mind creates the illusion that the SELF is peculiar to a particular personality--that the personal "self" is a unique identity, separate from all others. Concentration and meditation lead to freedom from this illusion, by enabling us to see that it is an illusion.

When you come to this recognition, you will no longer think and act as if you were a separate being. Then you will know that your personality is an instrument through which the One Force typified by the Fool finds expression.

Remember, the Life-power works through your self-consciousness. Your will, in so far as it really is will, and not a delusive shadow, is a specialization of the universal WILL. To know this is to be certain that your true will is irresistible. This establishes confidence in the happy outcome of all your undertakings.

It is the only knowledge that can make you truly SELF-reliant, free from the least trace of worry or anxiety, and therefore able to give undivided attention to the experience of the moment. This consciousness enables you to live in the NOW, and because in truth it is always NOW, this consciousness permits you to live in eternity, instead of being time-bound, instead of relating yourself either to the past or to the future.

Every bit of practical training explained in our curriculum aims to aid you in unfolding this consciousness. Until you receive the next lesson, review this one carefully. Make sure you understand every detail of the symbolism of the Magician.

This Key is designed to awaken the power of attention. Attention is truly magical. By acts of attention, the etheric vibrations of external objects are concentrated on a brain center. These vibrations have a tendency to organize that center in accordance with the intrinsic nature of the thing attended to. Thus the brain center is attuned

to the idea which is the inner reality of the thing under observation. This attunement is expressed as conscious perception of that inner reality. Then one sees through the form of the thing into its essential nature.

Be alert, then, to the life round you. Use every instrument of sensation to gather accurate information. Resolve to see into life, instead of merely looking at it. You will find the world transforming itself before your eyes. This is one of the great, fundamental secrets of magic.

Use Tarot Key 1 daily to sharpen your powers of observation and attention. Be sure to record your impressions, day by day, in your occult diary.

Subconsciousness has perfect connection with all points in space. 7

TAROT FUNDAMENTALS

SUBCONSCIOUSNESS

Subordination of subc. mind to self c. - 1

1 - subc. always amenable to control by suggestion
2 - " has perfect power of deduction
3 - " " " memory — 2-3

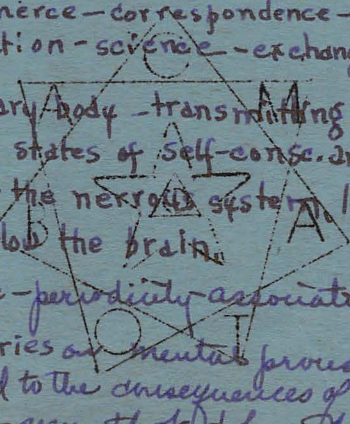
Subc. is the propulsive power of human pers. 3

GIMEL - camel GML (Gamal) means
1 - to ripen as a fruit
2 - "carry a load
3 - " recompense 4

Access to universal subsc. gives records of the past 5

Gimel - commerce - correspondence - correlation education - science - exchange - reciprocity 5

Moon - Pituitary body - transmitting station thru which mental states of self-consc. are relayed to centers of the nervous system located in phyical body below the brain. - 5



Moon - reflection - periodicity - association - accompaniment

Subc. mind carries on mental processes during sleep that lead to the consequences of what we have felt - seen - thot & heard - reviewed during the day 6

Powers attributed to Moon Goddess are p. of subc.

TAROT FUNDAMENTALS
LESSON SEVEN
SUBCONSCIOUSNESS

Before you read this lesson study carefully the symbolism of Key 2, the High Priestess. Remember, Tarot uses the universal language of pictorial symbolism, with which the deeper part of yourmind is perfectly familiar. One purpose of the Tarot Keys is to evoke thought, and by looking at a Key before you begin to read our explanations, you bring the knowledge already present in the depths of your subconsciousness closer to the surface. This will make it easier for you to grasp the significance of the written words. Devote at least five minutes to this preparatory practice, and longer whenever you have time.

Among the meanings of the number 2 is <u>subordination</u>. This word gives a clue to the relationship existing between subconsciousness, represented by Key 2, and objective mind or self-consciousness, represented by the Magician.

The symbolism of Key 1 shows the Magician controlling the powers of subconsciousness, which are always amenable to his suggestive influence. It is because of this that you are able to employ these Keys to bring into vigorous manifestation the latent forces of your inner life. The principle involved has been explained in Lesson 3 of SEVEN STEPS. Review that lesson, and Lesson 2 of the same course, in connection with your present study.

The psychological law there stated, that subconsciousness is perfectly amenable to control by suggestion, makes it obvious that what you must consider very carefully is how you use your self-conscious mind. For it determines what you plant in subconsciousness.

Subconsciousness, you will recall, is represented by the garden in Key 1. The fertile soil of this garden will grow any seed planted by the Magician. If he plants careless observations and incorrect reasoning, the weeds and tares of conscious thought, subconsciousness will develop these seeds of error a thousandfold, with all sorts of uncomfortable consequences. On the other hand, if you learn to concentrate, to make your mental imagery clear and definite, if you make accurate observations from which you draw correct inferences, the seed you plant in your subconscious garden will bear fruit in the renewal, revivification and regeneration of your personality.

The ability of subconsciousness to develop seed ideas in this manner may be formulated thus: SUBCONSCIOUSNESS IS POSSESSED OF PERFECT POWERS OF DEDUCTIVE REASONING. If you are uncertain as to the difference between inductive and deductive reasoning, consult a dictionary before proceeding farther. Always, when you study, have a good dictionary at hand, for you will need it frequently in the course of this instruction. You will find that the practice of making sure of the precise meaning and use of words will be of inestimable benefit to you in the orderly organization of your mental processes.

Geometrically the number 2 is the line, the extension of the point (number 1). This is related to the subconscious power just mentioned, whereby the consequences of conscious thought and observation are developed. You will not fail to note that the extension of the central point of a circle into a diameter (an extension in two opposite directions) divides the circle into two parts, each the

exact duplicate of the other. In this power of duplication may be perceived the basic function of subconsciousness, memory. This brings us to a third psychological principle: SUBCONSCIOUSNESS KEEPS A PERFECT RECORD OF ALL EXPERIENCE, AND THEREFORE HAS PERFECT MEMORY. Not only does it retain every experience of a single personality, but it holds also a summary of the race experience, and this is the source of the greater part of our intuitions and of our scientific discoveries.

When Hebrew letters were scratched rudely on stone, the character for Gimel, the letter printed on Key 2, was a picture of a bow. This is one reason Gimel follows Beth in the alphabet. The primitive character for Beth was an arrow-head, and in the development of weapons, bows follow arrows. Men began by throwing their darts by hand. The invention of the bow came later. The bow speeds the arrow to its mark, yet it is secondary, when it is considered as a weapon suggested by the dart or arrow. A bow, moreover, extends the range of the arrow. Similarly the subconsciousness represented by Gimel carries your conscious determinations to successful conclusions. It makes your decisions "hit the mark." Yet the activities of subconsciousness are derived from, and are secondary to, the operations of self-consciousness pictured by Key 1.

Subconsciousness is the propulsive, driving force in human personality. Keep in mind this idea of propulsion. Link it up with the noun "propeller," that which drives a boat or an airplane. Self-consciousness aims and steers. Subconsciousness provides the motive force.

As a symbol the bow is feminine, and the characteristics of subconsciousness are those

which, from time immemorial, have been associated with the feminine sex. Subconsciousness is the protective, maternal, nutritive, reproductive aspect of consciousness, always represented in esoteric literature under the guise of feminine symbols. Among these, besides the bow, are the ark, the crescent moon, the cup, the ship, the sistrum of Isis, almonds, ovals, lozenges (diamond-shaped figures), and many others, including some we shall find in Tarot.

The letter-name, Gimel, means "camel." The early forms of the letter may have suggested the name, because the head and neck of a camel bear some resemblance to a bent bow. Again, the Hebrew verb gawmal, spelt with the same letters (GML) as the noun Gimel, means. (1) to carry a load; (2) to ripen as fruits; (3) to recompense, whether for good or evil, so that it includes the ideas of reward and of punishment. All these meanings are connected with the action of subconsciousness.

One familiar action of subconsciousness is "mind-wandering." This enables us, when we fall into a state of revery, to pass from one thought to another until we have traversed a vast field of ideas. Until we learn to control this power of associating image with image, it interferes with concentration, and with all other directed use of our mental powers. It is like a camel running wild. When we learn to drive it, this same power of association will take us quickly to any chosen goal.

As the seat of memory, subconsciousness "carries the load" of our personal experience. It bears a greater burden than this, because subconsciousness is a universal phase of the Life-power's activity, and "personal" subconsciousness is merely a particular manifesta-

tion, through a single organism, of this great and all-inclusive universal subconsciousness. Hence, when we learn how, we may gain access to the records of <u>all</u> experience, by tapping the cosmic subconscious memories. By this means, it is possible to arrive at accurate reconstructions of the past. Sometimes only the general principles are recovered, and the discoveries of scientists are often simply this, as more than one of them has admitted. Occasionally the particular details of some ancient era are also recovered, and occult literature contains many authentic examples of this type of recovery.

Other implications of the letter-name Gimel are: transportation; motion from place to place; movement to and fro, as of the regular journeys of caravans over trade routes; hence, commerce, exchange, reciprocity, interchange, alternation, correlation, correspondence and communication, dissemination of information, consequently, education and science. Study all these words with the aid of a dictionary. They describe <u>your</u> subconsciousness and its powers.

In the esoteric doctrine of Israel, Gimel is said to correspond to the Moon, which is a "ship of the skies," just as a camel is a "ship of the desert." The Moon center in the human brain is the pituitary body, which, besides the functions known to physiologists, is understood by occultists to act as a transmitting station, through which the mental states of self-consciousness are relayed to centers of the nervous system, located in the physical body below the brain.

Among ideas suggested by the Moon are: reflection; periodicity (because it waxes and wanes); association, accompaniment, correlation (because the Moon is a satellite, consort

or follower of the earth, and in like manner subconsciousness follows the lead of self-consciousness).

As a crescent, the Moon suggests a bow, the original form of Gimel. Thus it is connected with the goddess named Diana by the Romans and Artemis by the Greeks. Diana is a huntress, and to hunt is to follow, to inquire, to pur- Even while we sleep it is reviewing all our experiences, ruminating (like a camel chewing its cud) over what we have sensed, felt and reasoned. During sleep this nocturnal mental luminary carries on the mental processes which lead to the consequences of what we have observed, felt and consciously reasoned out during the day.

Diana or Artemis was a virgin goddess, and because she presided over child-birth she was closely related to Hekate, who, for the ancient Greeks, combined the characteristics of moon goddess, earth goddess, and queen of the underworld of shades, the abode of the dead. Hekate had a share in the rulership of earth and sea; gave aid in war, in athletic contests and in hunting; protected herds and children; but she was particularly the goddess of magic, mystery and occult powers generally. She also presided over the meeting-place at which roads cross. Indeed, it is principally from the attributes of Hekate that the symbolism of the second Tarot Key is derived. ALL THE POWERS ATTRIBUTED TO THESE MOON GODDESSES ARE ACTUAL, LIVING POWERS OF YOUR SUBCONSCIOUSNESS.

One key word for this picture, based on its connection with Gimel and the Moon, is association. Not only ordinary association of ideas within the limits of your own mind. A wider kind of association, symbolized by the camel because the journeys of caravans connect dis-

tant places. SUBCONSCIOUSNESS HAS PERFECT CONNECTION WITH ALL POINTS IN SPACE. This law is the basis of the phenomenon of telepathy. It is also the law which will put you in touch with your own personal Teacher, when you have developed to a point where you are ready for higher instruction. This same law has many other applications in practical occultism.

During your practice period this week, color Key 2, in accordance with the following directions.

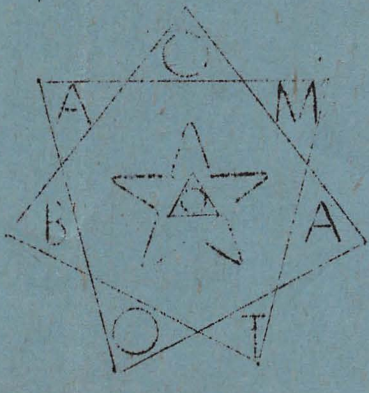
YELLOW: Left foreground, small space at right foreground.
GREEN: Palms on curtain behind High Priestess (not centers).
BLUE: Background, from yellow foreground up. Her robe. The robe should have white in it also, where it shimmers down in front and out of the picture, to represent flowing water.
GRAY: Throne; veil background (veil need not be painted unless desired).
WHITE: Inner garment; cross on breast; head drapery; right pillar; centers of palms.

8

THE HIGH PRIESTESS

TAROT FUNDAMENTALS

The actual substance of the physical plane, from which all forms perceptible to the human senses are built, is mental energy, working at the subconscious level.



8

TAROT FUNDAMENTALS
LESSON EIGHT
THE HIGH PRIESTESS

The title of this Key means literally, "the chief feminine elder." It applies perfectly to Hekate and the other moon goddesses of the ancients, including the Egyptian Isis and the Hindu Maya or Prakriti. Under the figures of these goddesses the priesthoods of old time concealed their knowledge of the powers of subconsciousness.

Remember that subconscious powers are universal as well as personal. In the doctrine received by us it is held that this subconscious activity is the real substance of all things we call "physical objects." What appears to us as wood or stone, as various sorts of minerals, as the bodies of plants and animals, as the <u>matter</u> entering into the forms round us, is held to be actually the subconscious level of the manifestation of the One Force pictured in Tarot as the Fool.

A few years ago, scientists would have made fun of this idea. Today several prominent physicists say boldly that the real substance out of which atoms are built is "probably" <u>mind-stuff.</u> This probability of modern scientific speculation is an established certainty for the Inner School to which we owe the invention of the Tarot Keys. THE ACTUAL SUBSTANCE OF THE PHYSICAL PLANE, FROM WHICH ALL FORMS PERCEPTIBLE TO THE HUMAN SENSES ARE BUILT, IS MENTAL ENERGY, WORKING AT THE SUBCONSCIOUS LEVEL.

Hence the Tarot Key which pictures this primary "material" is rightly named "the chief feminine elder," because it symbolizes the

original receptive, reproductive and form-building power in the universe. This it is to which you have access through your personal subconsciousness, which is like a bay opening into the ocean of universal subconscious mental energy.

Blue is the predominant color of Key 2, and in one occult color-scale, blue is attributed to the letter Gimel and to the Moon. It is also associated in occultism with the element of water and with subconsciousness.

Much of the symbolism of the High Priestess is directly connected with memory. Her scroll contains the complete record of experience, but two things are necessary if you are to read it.

First, you must practice concentration. By careful observation and vivid awareness of what goes on round you, you focus your mental camera, and the resulting images are sharp and clear. Secondly, you must understand and apply the laws of recall, as set forth in the symbols of this Key.

The pillars represent two of these laws by their form and color, and another law by their position. You easily recall ideas or things <u>like</u> each other; ideas or things in sharp <u>contrast</u> to each other; ideas or things <u>near</u> each other in space or time. In practical mnemonics, or the art of recollection, these three principles are utilized. Use these identification tags when you file your experiences. Thus you will make a mental index which will enable you to recall whatever you wish. Link what you want to remember with something like it. Contrast it with something markedly different. Notice what things are near it in time or space. Do this when you meet a new acquaintance, and hear his name, and you will

find that you have no difficulty whatever in recalling the name the next time you see him.

In the symbols on the veil behind the High Priestess, the members of the pattern are pomegranates and palms, which symbolize opposite forces, and refer to the law of contrast. Thus both repetition and contrast are shown by the pattern on the veil.

The many repetitions of these units of design refer to the fourth law of recall, which is that of <u>frequency</u>. We recall easily what we repeat often. You had an opportunity to put this law into practice when you learned <u>The Pattern on the Trestleboard</u>. Along with frequency goes <u>recency</u>, since we tend to recall recent experiences more readily than those which occurred some time ago. This law of recency is represented in Key 2 by the writing on the scroll.

These laws of memory are various processes of <u>association</u>, dealt with in connection with the meaning of the letter Gimel, on page 6 of the preceding lesson. There we mentioned universal association and communication. The law which makes this possible is closely bound up with all the meanings of the number 2, and is graphically represented by the robe of the High Priestess.

This robe symbolizes the element of water, which is in turn a symbol of <u>root matter</u>, or Prakriti, as Hindus call it. The wavy lines of the robe represent vibration. This is one of the most important words in occultism (and one which is sadly abused by ignorant dabblers and mystery-mongers). We live in a vibratory universe, and it is vibration in the root matter which puts us in touch with other points of the universe. These points are themselves

centers of the conscious energy of the One Life-power. The same law of vibration, at work on the physical plane, brings to us the radiant energy of the sun, and of other forms of energy converging upon this planet from every point in space.

The root matter is identical with subconsciousness, of which water is also a symbol. Water was the first mirror, and because mirroring is duplication and reflection, the symbolism of water is directly related to the meanings of the number 2. It is the conscious energy of the One Force, acting upon itself in its subconscious aspect of root matter, which brings into being all physical structures, including the cells of your body.

The function of every cell is the result of the Life-power flowing <u>through</u> that cell. This is the truth behind the statements developed in Lesson Four of SEVEN STEPS.

Watch your daily experience closely and you will soon be able to detect the operation of subconsciousness in your own life. As you become increasingly familiar with these principles and the way they work, you will put them more and more into conscious operation. Thus will you gain greater control over the forces of your personality. Persistent practice in directing your personal forces leads eventually to the attainment of extraordinary control over physical conditions, and this control is exerted by mental means.

The veil behind the throne of the High Priestess is a symbol of virginity. The design on it refers to the associative powers of subconsciousness. The units of the design are palm leaves and pomegranates, which are, respectively, masculine and feminine symbols.

The pomegranates are red, the color of the masculine planet Mars, while the palms are green, representing the feminine Venus vibration. This is only one of many places in Key 2 where the union of opposite forces is symbolized. The veil itself, because it joins the two pillars, is another representation of this union.

The pillars, alike in form but opposite in color, symbolize all pairs of opposites, such as light and darkness, attraction and repulsion, affirmation and negation, active and passive, manifest and unmanifest. In each of these pairs, the first is represented by the white pillar, and the second by the black. On the white pillar is Yod, the initial letter of the Hebrew noun Jachin. That on the black pillar is Beth, the initial of Boaz. Thus the pillars of the High Priestess are identified with those at the porch of Solomon's temple.

The lotus buds at the top of the pillars refer to the subconscious activity which is the cause of growth and development in organic life. They are buds because this Key represents potencies or possibilities of subconsciousness, apart from their actual expression in response to impulses from objective mind.

The High Priestess sits on a cubic stone, to show that the functions of subconsciousness are related to principles which are fundamental laws of space. At this point it is beyond the scope of the lesson to enter into extended exposition of the meaning of the cube. It is a symbol of salt, a preservative, because salt actually crystallizes in cubes. The cube is also a symbol of the element of earth and of the physical plane. Again, it stands for truth and for order, because all its faces are

equal, and so are its boundary lines.

This cube is of stone, a word having occult meanings which signify life, wisdom and union. Briefly, the cubic stone in Key 2 means that every operation of subconsciousness is based on immutable principles of truth and order, operative throughout the physical plane as well as in higher fields of activity.

The robe of the High Priestess, besides being a representation of the root matter, is a symbol of flowing and fluidity. Thus it typifies the ever-changing forms of life. It is drawn so as to seem to flow out of the picture. Understand it as being the source of all streams and pools among the symbols of the Keys, from Key 3 to Key 21.

The High Priestess' crown is of silver, the metal of the Moon. It shows, by its form, the waxing and waning lunar crescents, with the full moon between them. They suggest periodicity and alternation, as well as the reflecting and reproductive power associated with the Moon and with lunar deities in every system of mythology. Furthermore, since the Moon actually plarizes sunlight, we find here another reference to the polarity symbolized by Key 2.

The cross on the woman's breast is white, to represent light. It is also the primitive form of Tav, the last letter of the Hebrew alphabet, corresponding to Key 21. This cross has many meanings, some of which will be mentioned in subsequent lessons. Now its four equal arms may serve to remind you of the four implements on the Magician's table, and of their combined activity. Nor will you miss the connection between the cross and Hekate, patron goddess of the point where roads meet at right angles.

The scroll represents memory, the record of experience and the basis of history. The word TORA signifies law, and is a rearrangement of the letters of ROTA, Latin for wheel. This is a reference to the Law of Cycles, or Rotation, to be dealt with more extensively later on. The Law of Cycles is closely connected with the Law of Spiral Activity represented by the form of the rolled-up scroll. Both laws are aspects of the Law of Rhythm.

The right hand of the High Priestess is hidden, because the more powerful activities of subconsciousness elude our attempts to analyze them. Her left hand, therefore, is the only one visible, to intimate that we perceive only the end results, or relatively superficial manifestations of the occult forces she represents.

Finally, this Key symbolizes seven great Hermetic Laws or Principles. Many writers on Ageless Wisdom have discussed them. They are as follows:

1. THE LAW OF MENTALISM. The law that the totality of the universe is essentially mental. This is indicated by those details of the symbolism which suggest that subconsciousness is the "matter" or substance of all things.

2. THE LAW OF CORRESPONDENCE. The meaning of the letter Gimel is but one of many expressions of this law in the symbols and the occult attributions of Key 2.

3. THE LAW OF VIBRATION, represented by basic meanings of 2, and by the wavy folds of the woman's blue robe.

4. THE LAW OF POLARITY, of which the pillars are among the principal symbols.

5. THE LAW OF RHYTHM, symbolized by the

crown, since the basis of rhythm is periodic action, like the waxing and waning of the Moon. Notice that this is the crowning symbol, intimating that rhythm is the dominant law in subconscious mental activities. Every utilization of occult powers in magic demands the establishment of some chosen rhythm.

6. THE LAW OF CAUSE AND EFFECT, symbolized by the scroll and by the word TORA. This law is revealed by, and in turn makes intelligible, the record of human experience.

7. THE LAW OF GENDER, represented by the palms and pomegranates on the veil, and by many other details of the symbolism.

An excellent little treatise on these laws was written down some years ago by "Three Initiates." We believe it may still be procured at occult bookstores. It is entitled The Kybalion, and our Affiliates will find it excellent supplementary reading.

The main lesson you should now learn from Key 2 is that your personal field of subconsciousness is materially connected with even the most distant stars. "Your" subconsciousness is a temporarily restricted portion of the potential mode of universal matter. Mind-stuff is the original material from which everything is made. Through various processes, all essentially mental, the mind-stuff undergoes changes in form, which make it appear as physical objects.

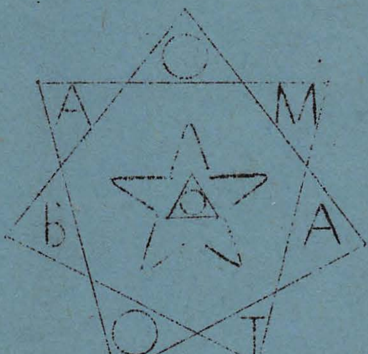
These are actual objects. What we are saying about their essential mental quality is in no way a denial of their reality as things in man's environment. But it is important to know that their original and actual material may be shaped by conscious control of human mental imagery. Through your personal sub-

consciousness you have access to an inexhaustible supply of the original material of the physical universe, and when you learn how to use powers already yours, you may shape this material AS YOU WILL.

TAROT FUNDAMENTALS

CREATIVE IMAGINATION

Secret of Healing water to wine - -- -5



TAROT FUNDAMENTALS

LESSON NINE

CREATIVE IMAGINATION

This week look at Key 3, the Empress, for five minutes before reading the lesson. Remember that every Tarot Key is a symbolic picture of some aspect of your consciousness. All these Keys are portraits of yourself. As Eliphas Levi tells us, Tarot speaks by evoking thought--not merely intellectual activity, but all the various expressions of mind-power that externalize themselves in man's life and consciousness.

Looking at the Keys is the fundamental method for bringing closer to the surface the deeper potencies of your inner life. Whenever you study one of these lessons, have always at hand the Key to which the text relates, and glance often at the picture, as you read.

MULTIPLICATION is a key-word attributed to the number 3. To multiply is to cause to increase in number, to make more by natural generation. Multiplication is the act or operation of increasing by multiplying.

CREATIVE IMAGINATION is the way the principle of multilpication manifests itself in your mental life. The secret of the process is given in that part of the definition of the number 3 which speaks of "the response of subconsciousness to self-consciousness in the generation of mental images."

Just as 3 is produced by the combination of 1 and 2, so is the Empress a symbolic combination of ideas pictured by the Magician and the High Priestess. The activity resulting from the harmonious union of the forces symbolized by these two is shown by Key 3.

As the sum of 1 and 2, the number 3 is the union of the ideas of individuality (1) and repetition (2). The repetition of the unit through the agency of the duad is reproduction, and reproduction is manifested as renewal, generation, growth, fertility, development and fecundity. Hence 3 is the number of production, formation, organization, propagation, elaboration. Representing organization, it suggests arrangement, and the right adaptation of parts to a whole. This implies anticipation, expectation, purpose, plan, contrivance, invention. All these meanings of 3 are shown in the symbolism of the Empress, because this Key typifies the working of your subconsciousness in the activities indicated by the words corresponding to the number.

The Hebrew letter printed on the picture is Daleth, meaning "door." Originally it was a crude drawing of the flap of a tent. Later it came to mean any sort of door--the leaf, not the opening. Hence it suggests power to admit or bar, to retain or to let out.

The door has been always a feminine symbol, representing birth, reproduction, and the entry of life into manifestation. Some authorities, indeed, say Daleth represents the womb, the door of personal life, opening to receive the seed, closing to retain the germ of life during the period of gestation, and opening again to send the newborn creature into the world. Similar activities, on planes above the physical, are represented by the same symbol.

Subconsciousness receives the seed impulse of observations made during periods of concentrated attention. Then follows a cycle of development within the field of subconscious-

ness. When this cycle is completed, a new idea, or an invention, or some new plan, comes forth through the door of subconsciousness into the field of self-conscious awareness. The form of this completed result of creative imagination may be altogether different from the form taken by the original seed-thought; but the life in that form is continuous with the life in the seed-thought, just as the life in a human body is continuous with the life in the spermatozoon and ovum from which that body was developed.

In this operation of subconsciousness there is an apparent accretion of materials round a vital center. This is as true in mental as in physical creation. In this connection, remember that the Greek noun <u>delta</u>, derived from the Hebrew <u>Daleth</u>, represents both the feminine organ of generation and the accretion of alluvial soil at the mouth of a river, as when we speak of the Delta of the Nile, or the Delta of the Mississippi. And Delta is the name of the fourth letter in the Greek alphabet, corresponding to Daleth.

Some think the original hieroglyphic for Daleth represented the radiance of sunrise, the entrance of light into the world through the gateway of the East. This may account for the attribution of the direction East to Daleth, and for this letter's being the sign of the aspect of consciousness Qabalists name the Luminous Intelligence.

Radiance is vibration produced by solar force. The sunshine is not the sun. The brightness and splendor are effects caused by the action of the luminary. His rays make the sun visible. They are his power. Hence, because the sun is one of the principal emblems

of the Supreme Spirit, sunshine represents the "mysterious power" of the cosmic Life-Breath--the manifesting agency Hindus call Prakriti, of which the Gita says: "My great Prakriti is the womb into which I cast the seed; from thence is the birth of all creatures."

[Radiation of solar energy, being the basis of all vegetable and animal life, is what brings about gradual unfoldment of consciousness. It is also the cause of those physiological changes whereby a human personality manifests higher orders of consciousness. This radiant energy is also the actual physical force which assumes definite forms in your acts of creative imagination.]

Kee this in mind, in order to intensify your feeling that you are using real powers in your occult work. In their essence, to be sure, these are purely spiritual powers. They who say there is really no such thing as a separate entity called "matter" are perfectly correct.

On the other hand, these relative states and conditions of the manifestation of spiritual energy which constitute the field of investigation for physical science are also perfectly real. Whatever of illusion there may be about them is in the erroneous human opinion that the physical manifestations of the Life-power are separate from the finer and subtler manifestations which are termed psychic, astral, and so on.

According to the Ageless Wisdom which is summarized in Tarot, all forms of manifestation are expressions of a single energy which enjoys and unbroken and unbreakable continuity. This energy is real, and its reality extends "downward" into the physical plane just as

truly as it extends "upward" into realms of finer and more intense vibration. "That which is above is as that which is below, and that which is below is as that which is above."

Mental images are patterns or matrices for physical conditions. Mental objects, in their plane, have just as definite reality and validity as physical objects. Creative imagination, represented by the Empress, is the process of internal development and arrangement which produces the external manifestation of physical conditions corresponding to mental patterns. Under ordinary conditions, the mental images are gradually precipitated into physical expression through a series of subtle transformations so complex that we cannot trace the links in the series. Those extraordinary personalities, the adepts and Masters of the Inner School, are able to speed up this series of transformations so that their mental images are almost instantaneously manifested as physical actualities. This is the secret of instantaneous healing, of such works of power as the change of water into wine, or the miracle of the loaves and fishes.

Yet it must be remembered that these extraordinary manifestations are no exceptions to the general rule. For the merest tyro, as well as for the adept, mental imagery is the basis of bodily and environmental conditions. The states of body and environment which you are now experiencing are the fruition of your mental images. If you want different external conditions, you must change the images. This is one secret of dominion.

Thus it is valuable to utilize every legitimate device to make us realize that our mental imagery is a manifestation of real pow-

er, of power having definite physical potency as well as metaphysical reality. The chaotic conditions in our present political and economic systems are direct results of chaotic, disorderly images held in the minds of millions of human beings. To change the external state of affairs, the mental images must be changed, and to attain this desirable result (which requires that each person shall undertake the cultivation of his own mental garden) it is first of all necessary to help people to understand that outer circumstances are really the physical embodiments of pre-existent mental patterns.

Among the Tarot Keys, the Empress is the symbolic atatement of the harmonious and constructive direction of mental imagery. This will be more apparent next week, after you have considered the meaning of the various details of the symbolism.

This week, as usual, we are concerned with impressing these details on your mind as you color the Key. As heretofore, plan your work so as to complete the coloring on the last day of your week's study. Thus all week long you will be educating yourself by means of pictorial symbolism, the natural language of subconsciousness, and what you will be drawing forth from within will be what the Inner School has learned concerning the operation of creative imagination. Such visual education is more valuable than any verbal interpretation, since it calls into actual operation the very powers which the symbols represent. It also calls into play the wider associative power of subconsciousness, whereby your mental image of the Key attunes you to wise men who are fully conversant with every detail of the meaning.

DIRECTIONS FOR COLORING

YELLOW: Background, shoes, staff of scepter.
GREEN: Foliage, grass, wreath. Robe (except cuffs, girdle, collar edging and panel). Ball on scepter.
BLUE: Stream and waterfall.
BROWN: Tree trunks beside waterfall.
GRAY: Stone bench.
SILVER: Crescent.
GOLD: Stars, collar edging, girdle, cross and bar on scepter.
COPPER: Shield (except dove). Mix red and brown to secure copper color.
BLONDE: Hair, wheat ears.
WHITE: Pearls, panel in dress, cuffs of dress, dove, highlights in waterfall.
RED: Roses, triangle on breast.

In your study period ponder this: THE POINT WHERE THE WORKING POWER OF SUBCONSCIOUSNESS MAY BE CONTROLLED IS THE POINT WHERE THOUGHTS TAKE DEFINITE FORM AS MENTAL IMAGES.

A statement like "All is Good" is not a definite mental image. Statements of truth do no work unless they are linked to specific imagery. The images must be concrete. They must prepare mind and body for action.

This is in no sense a denial of the importance and value of abstract statements of principle, as helps to right understanding. The point is that intellectual statements of truth must be supplemented by concrete imagery before the mighty forces of the inner life can be made to emerge as actual forms and conditions of the physical plane.

CREATIVE IMAGINATION or THE EMPRESS

typies the working of the subconsciousness in the activities indicated by the words corresponding to the number 3 (in the margin: indicates duality or repetition)

repetition is reproduction
production or ~~formation~~
generation
growth
fertility
development
fecundity
renewal

~~Orga~~ 3 - Production
formation
organization
propagation
elaboration

organization
arrangement
adaptation (of parts to whole)
anticipation
expectation
purpose
plan
contrivance
invention

10

TAROT FUNDAMENTALS

THE EMPRESS



10

TAROT FUNDAMENTALS

LESSON TEN

THE EMPRESS

The noun "empress" comes from a Latin root meaning "to set in order, to arrange." This, you will see, is in agreement with some of the meanings of the number 3 given in the preceding lesson. In Tarot, the Empress represents the inner side of the process which establishes order, and the Key following it in the series has to do with the outer side of the same process.

By contrast with the High Priestess, who is a cold, virgin figure corresponding to the Moon, the Empress is warm and maternal. She is the Great Mother, pregnant with the world of form. In this figure all the mother goddesses of the ancient world are synthesized, but she is particularly Aphrodite, or Venus.

Venus is also the astrological attribution of the letter Daleth, according to the school of Qabalists represented in these pages. Here two points of occult teaching may be of interest. According to H. P. Blavatsky's <u>Secret Doctrine</u>, the human race owes much to an earlier development of consciousness connected with the planet Venus. Again, in the Rosicrucian <u>Fama Fraternitatis</u>, the entrance to the mysterious vault which contained all the secrets of the order, as well as the perfectly preserved body of the Founder, was discovered when one of the Brothers happened to remove a tablet of brass, a metal associated with the planet Venus.

Furthermore, the vault itself had seven sides, and this heptagonal construction is

found also in many alchemical diagrams typifying the perfection of the Great Work. Such perfection is, of course, a victory over all obstacles, and this idea of victory, linked with the number 7, is associated with Venus, because Qabalists call 7 the Sphere of Venus.

Put very simply, one meaning of all these mysterious hints is that the mental activities personified by the various mother deities, of whom Venus is a type, are those which lead to completion of the Great Work. Hence, in the Qabalistic Book of Formation, we find the idea of Wisdom associated with Daleth.

The same book also attributes Folly to this letter. This is because the same activities which, rightly understood and applied, lead to the discovery of the Great Secret, and enable us to complete the Great Work, are those which drive millions of men and women into all sorts of foolish thought and action.

Tarot shows the positive, constructive aspects of the activity symbolized by the Great Mother. The negative, destructive activities are not represented. To picture them would be to synthesize all the Furies into one horrible figure, and even then the picture would fall short of the menace of perverted and distorted mental imagery.

Remember, subconsciousness accepts as true, and proceeds to develop by deduction, whatever suggestions are impressed on it by the habitual mental attitudes of self-consciousness. (Subconsciousness is particularly susceptible to the power of words, ESPECIALLY THE WORDS WE USE AS PREDICATES AFTER THE INITIAL STATEMENT, "I AM.")

A really practical occultist watches his words. He is careful to utter no statement he

is unwilling to see realized in his external circumstances. (Not even in jest will he say anything which belittles the "I AM.") Early in his instruction he learns that the "I AM" is, in very truth, a magic "Word of Power." This is the "Lost Word" of which so much has been said and written--lost, because the profane world has forgotten its significance and its actual power. Yet the Lost Word is found, in every generation of mankind, by those who ripen into understanding.

b The Empress, then, is Mother Nature, personified as Venus. She clothes herself in the web of manifestation which entangles the minds of fools; but the wise see through appearances and to them Nature unveils herself. The veil hiding truth is the veil of human ignorance. It may be taken away by those who know how to choose their mental images.

Green is the color associated with Daleth. It predominates in Key 3, as it does in Nature. Note that green is produced by mixing yellow and blue, the colors associated with the Magician and the High Priestess.

The Empress is a matronly figure, and traditional interpretations tell us she is pregnant. This agrees with the fact that creative imagination results from the impregnation of subconsciousness by impulses originating in self-consciousness.

Her hair is yellow, like that of the Fool, to symbolize radiant energy. The wreath binding it is of myrtle, a plant sacred to Venus. Myrtle is an evergreen shrub. Like the acacia, it is a symbol of immortality.

On the Empress' head is a crown of twelve golden, six-pointed stars. This connects her with the woman in the Apocalypse, clothed with

the sun and crowned with twelve stars. Like that woman, the Empress has the moon under her feet, to show that the basis of her activity is the power symbolized by the High Priestess.

The six-pointed stars represent universal forces. Thus the symbolism of the crown refers to the twelve modes of cosmic activity associated with the twelve signs of the zodiac. One idea conveyed by this detail of the symbolism is that subconsciousness, though it is influenced by suggestions originating in self-consciousness, is open also to an influx of power which descends from the celestial, or superconscious, level of the Life-power's activity.

The Empress' green robe is bound by a golden girdle, above which there is shown a red triangle. By its shape, the triangle is a Greek letter Delta, corresponding to Daleth. It is red, to show that the influence of the universal fiery energy operates through the activities of subconsciousness.

The Empress carries a scepter, surmounted by a globe bearing a cross. This is a symbol of dominion. Older symbolism is that the globe and cross form a union of feminine and masculine, or positive and negative.

The shield is copper, the metal sacred to Venus. The dove on its face, also sacred to Venus, is the Christian symbol of the Holy Spirit. Hence the dove is connected with the esoteric meanings of the number 3.

In The <u>Harmonies of Being</u>, P. F. G. Lacuria writes:

"The number three reveals to us the harmony of the Holy Spirit. The number three is the return to unity, which seems to be broken by the number two. It is in uniting the Father

and the Son that the Holy Spirit realizes itself; and on this account it may be considered as the efflorescence of the unity."

Do not let the theological terms in this quotation blind you to its profound occult meaning. Lacuria wrote in a day when it was advisable to sound strictly orthodox, but he had esoteric associations with the same Order from which B. O. T. A. derives both its knowledge, and its authority for continuing the practical work of applying that knowledge.

Besides emphasizing the correspondence of the Empress to the woman in the Apocalypse, and indicating that the basis of her power is what Tarot symbolizes as the High Priestess, the moon under her feet reminds us that all activities having to do with growth, development, reproduction and imagination are those in which the principle of rhythm operates.

The stone seat is richly ornamented, in contrast to the severe simplicity of the cube on which sits the High Priestess. This shows the result of the operation of self-conscious observation and induction upon subconsciousness. It results in modifications and adaptations of Nature--the arts, fine and useful.

The ripened wheat in the foreground represents the completion of a cycle of growth. It carries with it the same idea of multiplication indicated by the number 3. The seed forms are multiplied. Every act of creative imagination elaborates conditions spontaneously provided by Nature into new forms which, in turn, give rise to future growth.

The stream and pool in the background represent the stream of consciousness which has its source in the robe of the High Priestess. The symbol of water falling into a pool is al-

so an intimation of the Law of Gender, of the reciprocal relationship between the male and female modes of conscious energy. This stream is a symbol of what is known in analytical psychology as libido, the driving energy of conscious life. The stream is modified and directed by the self-conscious activities symbolized by the Magician, and the pool stands for the accumulation of those influences at the subconscious level. The stream waters the garden, and makes it fertile.

The cypress trees in the background are ten in number, corresponding to the ten circles on the Fool's outer garment. The cypress is a tree sacred to Venus. Attributed to the same goddess are red roses, of which there are five, representing the five senses, and having the same meaning as the five roses in the Magician's garden.

Yet another Venusian symbol is the necklace of pearls. Seven pearls are visible, representing the seven heavenly bodies known to the ancients. They correspond also to seven "interior stars," nerve centers in the human body, called chakras by Hindu yogis.

When these beads are strung in a necklace, they are related together and put in order. Furthermore, a necklace like this touches the throat at the level of the Venus center which is located at this point.

The intimation is that the Venus center is the one through which the seven interior stars are to be brought into orderly correlation, so that the forces playing through them may be controlled. This correlation may be called the secret entrance into adeptship, and thus the Venus center may be thought of as the door to mastery.

Regular use of the Empress will enrich your power of creative imagination and stimulate your inventiveness. It will increase your ability to make new combinations of ideas.

We live in an age when cheap printing and motion pictures, combined with the cut-and-dried life of our cities, endanger our power of creative imagination. We take too much of our mental imagery at second-hand, from the screen and from the printed page.

In consequence of this, consulting psychologists and other advisers are continually asked for help in the solution of personal problems which have arisen simply because many persons do not realize, let alone utilize, the tremendous power of imagination.

Key 3 will help you use imagination positively and constructively. Through your eyes it tells your subconsciousness what powers it has, and how they should be exercised. You may not grasp the inner meaning of the symbolism at first. BUT YOUR SUBCONSCICUSNESS WILL, because this picture, like the other Tarot Keys, is written in your subconscious mind's own language.

Pictorial symbolism is the language of dream, of revery, of fantasy and imagination. IT IS NOT AN INTELLECTUAL AFFAIR, THOUGH INTELLECT MAY ANALYZE IT. It goes far deeper. Use Key 3 whenever you find yourself apparently sterile of ideas, and it will help to start an abundant flow of mental imagery.

TAROT FUNDAMENTALS

REASON – 4

1. KEYWORD of No 4 ... ORDER
   SYSTEM-REGULATION-MANAGEMENT-SUPERVISION

REASON is the classifying activity of self-consciousness induced by the subconscious response to impressions originating at the self-conscious level.

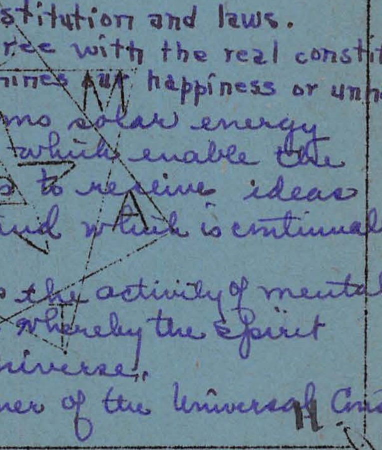
Every problem conceals a principle which, when understood maybe applied to the production of manifold useful and beautiful results.

2. - The Magician becomes the Emperor when he oversees the images sent up by sub. response to self c. impress

3- 4 connected with idea of measurement.
   Right measurement of experiences necessary to dissolve illusion of poverty etc.

4- We make our own constitution and laws.
   How they agree or disagree with the real constitution of the Universe determines our happiness or unhappiness

5- The brain transforms solar energy into rates of vibration which enable the personal consciousness to receive ideas from the Universal Mind which is continually broadcasting.



6. The power of vision is the activity of mental and physical machinery whereby the Spirit becomes aware of the universe.
   The Emperor is the Framer of the Universal Constitution

7. Reason. 4 - 4 is 2+2 -2x2. 4 is 3+1
   4 is by theosophical extension 10. or 1.

TAROT FUNDAMENTALS

LESSON ELEVEN

REASON

This week use Key 4, the Emperor, as the basis for your five-minute meditation before taking up the lesson. As you look at it, remember that the Emperor, as his name shows, is the consort and complement of the Empress. Compare the two Keys, and discover for yourself as many points of contrast between them as you can.

The key-word of the number 4 is ORDER. Meanings closely allied are system, regulation, management, supervision. Thus 4 clearly relates to the classifying activity of self-consciousness, induced by the response of subconsciousness to impressions originating at the self-conscious level. This classifying activity is REASON.

Mental imagery is useful to us chiefly after it has been systematized or put in order. Then it becomes valuable in our daily lives, as a means to regulate, supervise and manage our affairs.

When mental imagery is not so systematized, we are creatures of our emotions and desires--impractical dreamers, unable to meet adequately the problems life presents to us. Note that verb "presents." Life's problems are not evils. They are gifts. (Every problem conceals a principle which, when understood, may be applied to the production of manifold useful and beautiful results.) Reason helps us to discover the principles hidden in problems. It is what enables us to face life's experiences squarely, and transform all seeming evil into good.

The Emperor is an executive. The noun _emperor_ means "he who sets in order," and _to set things in order_ is the chief function of an administrative officer. Thus the title is closely bound up with the various meanings of the number 4.

The authority of the Emperor is exercised over the progeny of the Empress. She is his consort, subject to her husband. Her motherhood depends on him. On the other hand, his sovereignty depends on her motherhood. Unless the universal subconscious activities bring forth a universe, the cosmic self-consciousness has nothing to govern. Because she is the manifesting power, which brings forms into being, he has something to rule.

This is true also in man, whom occultists call the Microcosm, or "universe in little." The activity of imagination is subconscious response to acts of attention and observation originating at the level of self-consciousness (the Magician). Yet the Magician, who appears now as the Emperor, would have nothing to control or transform did not subconsciousness send up from its depths a stream of images to be classified and arranged by the exercise of reason. Hence in Key 4 we find the Emperor seated on a height _overlooking_ a stream in his domain. It is the same stream which waters the Empress' garden, and has its source in the shimmering robe of the High Priestess.

In geometry 4 is represented by the square, an old symbol for the physical plane, and for things concrete. Specific mental images, in definite, logical order--"precept upon precept, line upon line"--are the foundations of reason and good sense.

The number 4 is also connected with the idea of measurement, for by the use of reason we are enabled to take the measure of our experiences, so as to interpret them correctly. Without such rational right measurement of experience we continue to mistake the illusory for the real. Thus we make (for we cannot help being creative) conditions in our personal world which have the appearance of misery, poverty, disease, discontent, and the like.

The letter printed on the Key is Heh, and its name means "window." A window admits light, symbol of knowledge, and air (Life-Breath, Spirit) into the house (Beth) or personality. A window, again, permits outlook, survey, supervision, and so on. Hence the function of sight is attributed to the letter Heh.

Windows, one might say, are the eyes of a house. Even so the eyes of man have been called "windows of the soul."

Sight is also closely allied to reason. We find ourselves confronted with a problem. We study it, and reason out the answer. When we succeed, we say, "I see." Bad reasoning is perilous. Thus we read: "Where there is no vision, the people perish."

In Hebrew, the letter Heh is used as a definite article, like the English "the." Reason defines. Thus reason works at the self-conscious level, for to define anything is to name it, and in occultism self-consciousness is associated with Adam, the namer.

Often one hears a colloquial expression commonly used in connection with something unknown or queer. "Name it, and it's yours." Whatever the origin of this bit of slanguage, it expresses an actual truth which we see

LESSON ELEVEN

CLEARLY AS SOON AS WE UNDERSTAND THE REAL SIGNIFICANCE OF NAMING ANYTHING. Think it over.

Definition limits, sets boundaries, particularizes, specializes, enters into details. The activities designated by these verbs are those which enter into the making of a constitution for any social organization, from that of a high-school club to that of a nation. Its constitution is, for any organization, the supreme authority.

All laws must agree with the constitution, and laws themselves are definitions. Here it may be well to remind ourselves that what we call "laws of nature" are simply human, man-made definitions and descriptions of the way events follow one another in some particular field of human observation.

Furthermore, our personal definitions (or naming) of the meanings of the events which constitute o u r life-experience have great suggestive influence on our subconsciousness. In one sense, every man makes his own law, and is the author of the constitution of his personal world. His life-experience conforms in large measure to the constitution he makes.

Yet at the same time, every man is living in the real world, and his happiness or misery are the direct consequence of the conformity of the constitution of his private world to that of the real world (if he is happy), or of the discrepancy between his private world and the real world (if he is miserable).

The first of the twelve zodiacal signs, Aries, the Ram, is attributed to the letter Heh, and is therefore pictured by Key 4. As the first sign, it symbolizes the outgoing, ordered, cyclic motion, emanating from the Primal Will--the beginning of cosmic manifes-

tation. According to astrological tradition Aries rules the head and face, especially the eyes, and dominates the higher functions of the brain.

Mars, the planet of war and conflict, but also the protector of fields against the attacks of enemies, is the ruler of Aries. In practical occultism, "Mars" stands for a force at work in the human body. It is very active in the brain, and gives energy to the entire muscular system. Thus it is the instrumentality of execution and of realization. Through this "Mars" force, man deals with the world of his environment, and sets that world in order.

Astrological traditions tell us the Sun is exalted (that is, finds its highest expression) in Aries. From this we may understand that in our world the highest manifestations of solar energy are those which are expressed in the human functions and powers governed by Aries, and symbolized by Key 4.

Every one of these functions and powers is actually the result of transformations of the solar energy in the cells of the human brain. Of all mechanisms and organisms on earth, our brains are the most wonderful, and the most powerful. They are run by solar force, as is every other organ in our bodies.

Strictly speaking, the brain does n o t transform solar energy into thoughts. What it does accomplish is the transformation of this energy into rates of vibration which enable the personal consciousness to receive ideas which are eternally present in the Universal Mind, and are being broadcast continually throughout space. The principle is similar to that used in radio, where an electric current

in the receiving set establishes vibrations which may be attuned to those originating in a broadcasting station.

The receiving set does not make the music. Neither does the brain make thought. What happens is that the brain provides the necessary conditions, as does a receiving set, so that thought may be expressed.

The Emperor, then, represents the Sovereign Reason. Every law in nature reflects reason. Reason is the source of all the operations of the Life-power in the world of manifestation.

The Emperor is the Establisher, the Founder of all things, the Framer of the Universal Constitution. In the field of human personality, the universal constituting power is made manifest in man's ability to see through outer appearances into the real nature of his environment. Actually, this power of vision is something which embraces the whole complex machinery, mental and physical, whereby the spirit within becomes aware of the universe.

As you color the Key this week, compare its symbolism with that of the Empress. Look for contrasts. Look also for details which bring out the truth that what the Emperor represents is complementary to what the Empress pictures.

Color Key 4 as follows:

YELLOW: T-cross and circle in right hand.
GREEN: Foreground.
BLUE: Stream at base of cliff.
GRAY: Stone cube, except ram's head.
VIOLET: Belt, flaps on tunic (not borders nor medallion on left shoulder).
WHITE: Borders of tunic flaps, belt, ram's head, medallion, beard and hair, border of inverted T on globe in left hand, sleeves.

GOLD : Inverted T, and cross on globe, framework and points on helmet.
BROWN : Slopes from height in foreground to stream's edge.
ORANGE: Background, above mountains.
STEEL : Leg armor and breastplate.
RED : Globe in left hand (not inverted T or cross), helmet (except borders and points), mountains and cliffs.

Note also that numerically the Emperor is the union or sum of the Magician and the Empress. This is one reason for identifying the Emperor with the Magician. Another is that the "theosophical extension" of 4, or sum of the numbers from 0 to 4, is 10, and the digits of 10 reduce to 1 by addition. Thus the Emperor is essentially 1, or the Magician, but the extension of his power is 10, or the Wheel of Fortune.

Yet 4 is also the sum of 2 and 2, and the multiplication of 2 by 2. This hints that the Emperor, though he seems to be thoroughly masculine, is really an expression of the power of 2, the root matter symbolized by the High Priestess. This reminds us that reason is an expression of memory. Beneath all forms of reasoning is the fundamental activity of retention and recollection, symbolized by Key 2. Develop these number hints in your notebook.

TAROT FUNDAMENTALS

KEY 4 - THE EMPEROR.

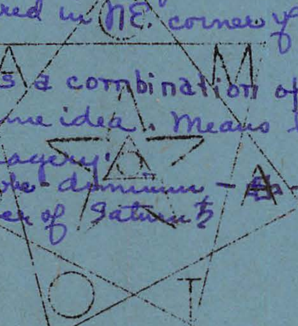
1- Reason has 2 aspects - cosmic - personal
▦ represents physical plane - order - regularity - truth
Enumeration of characterists of ▦ are 26 or IHVH
Also has 26 inner lines from center to outer points

2- Heavenly City of REVELATION - a cube - represents the completion and perfection of Divine Order

3- EMPEROR is Alpha and Omega - IHVH
Head on cube - medallion of shoulder, sign on helmet refer to ♈ being attributed to HEH.
Apron of MASON represents Key 4 ideas.
It is a □ with △ flap: Lambskin for ♈.

4- Emblem of ~~innocence~~ ▽ beginning of Life-Power - pure spotless
Apron conferred in NE. corner of Lodge. NE is direction given to HEH
NE. represents a combination of powers of Venus + Mars

5- Sceptre " same idea. Means his power is control of mental imagery.
Meaning of globe - dominion - ♁ - no. 5. - ♃ power to reverse power of Saturn ♄



7- Armor of steel - Truth - metal of Mars ♂

TAROT FUNDAMENTALS

LESSON TWELVE

THE EMPEROR

In the preceding lesson, the general meaning of Key 4 is given as REASON. This has two aspects, as do the attributions of all the Tarot Keys. The universal aspect is that rational quality of the Cosmic Mind which sets in order all manifestations of the Life-power. The personal aspect is the reflection, or particularization, of this universal rational quality in the field of man's action and experience. Thus Key 4 represents the Life-power as the Sovereign Reason, the Great Lord ruling all manifestation; and at the same time pictures that in yourself which enables you to control the conditions of your environment.

The seat of the Emperor is just like the seat of the High Priestess--a cube. Since the days of Pythagoras, this one of the five regular solids has been taken as representing the physical plane. It is also a symbol of order, regularity and truth, because it is composed of equal faces, has boundary lines of equal length, and has faces which are squares, corresponding geometrically to the number 4.

A cube is bounded by twelve lines, eight points and six faces. Thus the enumeration of the characteristic properties which distinguish a cube from other solids combines the numbers 12, 8 and 6. The sum of these is 26, the numeral value of the Divine Name I H V H (Jehovah, or the Tetragrammaton). This "name" signifies "That which was, that which is, that which will be." Without attempting to define, it declares that whatever is real now, has been, and will be, eternally the same. What

is more, its value, 26, is related to the cube in another manner. For every cube has exactly thirteen axes of symmetry, or lines of balance which cross one another at the interior center. Consequently, there radiate from the inner center of a cube exactly twenty-six lines, connecting that center with points at the exact centers of the twelve boundary lines, with points at the exact centers of the six outer faces, and with points which are the eight corners of the cube.

The cube, therefore, as a symbol of the physical plane, as a symbol of order and of truth, and as a symbol whose very proportions are related to the numeral value of IHVH, is a perfect representation of the idea that the ONE REALITY, manifested in all the appearances of the physical universe, is actually the real presence of the limitless Life-power which is the sovereign ruling principle of the universe.

In the tabernacle of Moses, therefore, and in Solomon's temple, the Holy of Holies where the ark of the covenant was kept was a cubical room; and on the propitiatory, or mercy-seat of the ark, rested the Shekinah, or Divine Presence, which was understood to have its spatial location at the inner center of the Holy of Holies. Similarly, in the Apocalypse, the heavenly city which represents the completion and perfection of the Divine Order is described as a cube, since its length, breadth and height are said to be equal; and the throne of the Lamb (a young ram), is said to be in its midst, or at the inner center, as a source of light for the whole city.

The white hair and beard of the Emperor identify him as the Ancient of Days, or Great Lord, designated by the word IHVH. For the

same reason he is shown in profile, so that only one eye is showing. This is an ancient piece of symbolism, intimating that even our highest concept of Reality is necessarily one-sided and imperfect. Note also that this white-haired, white-bearded ancient is the figure described in the first chapter of the Apocalypse as he who is Alpha and Omega, the first and last, who is also the Lamb (Ram).

The ram's head on the side of the cube, the same design in the medallion on the Emperor's shoulder, and the astrological symbol of Aries at the top of his helmet refer primarily to the attribution of the sign of the Ram to the letter Heh, and hence to this Key. The symbol of the ram is very ancient. In India it denotes Agni, the god of fire. As a common noun the Sanskrit word agni is an alternative name for the element of fire, usually termed tejas. In works on Hindu occultism, the agni tattva is said to be the subtle principle of sight. This agrees with the attribution of sight to the letter Heh and to Key 4.

The distinctive badge of a Freemason, a white lambskin apron, is a symbol of many of the ideas represented by Key 4. First of all, it is a square with a triangular flap. This combination of square and triangle is shown in the picture of the Emperor, whose head, chest and arms are enclosed in a triangle, while his legs form a cross, suggesting the same idea as the square.

Furthermore, the lambskin refers directly to the sign Aries. That sign is first in the series of twelve composing the astrological year. Thus it represents the first stage of a time cycle, before the various events of that cycle have come to pass. In Freemasonry, the

lambskin apron is termed "the emblem of innocence," because whatever is innocent is spotless, or without blemish, and this is exactly the condition of the Life-power at the beginning of a cycle of self-expression. Freedom from the least trace of anything noxious is also included in the idea of innocence, and all versions of Ageless Wisdom agree that this describes the essential purity and holiness of the Life-power.

Again, the lambskin apron is conferred upon the newly made Mason as he stands in tho north-east corner of the lodge. This makes another link of connection between the apron and ideas associated with the letter Heh, because the direction north-east is attributed to this letter.

It is the combination of east, attributed to the letter Daleth and the Empress, and north, attributed to the letter Peh and Key 16, the Tower. The Empress is Venus. Key 16 is the Tarot symbol for Mars, which also is the ruler of Aries.

This is a hint that in Key 4 we have represented a combination of the powers of Mars and Venus. This point was made in the preceding lesson, when it was said that the Emperor, consort of the Empress, would have no subjects to govern unless his mate had borne him children.

The combination of the number 3, suggested by the triangle in which are the Emperor's head and arms, with the number 4, suggested by the cross formed by his legs, is another intimation of the same combination of feminine and masculine powers. This idea is emphasized by the shape of the Emperor's scepter, which is a modified form of the astrological symbol

for the planet Venus. It means that the Emperor's active power of regulation has to do with the control of mental imagery. A similar hint is given in the Greek myth of a secret love-affair between Mars and Venus.

The helmet, surmounted by the symbol of Aries, is also ornamented with twelve triangular points, of which six are visible. These are analogous to the stars on the Empress' crown, and to the jewels on the Fool's girdle. The space between the bars of the helmet is red, so that the colors of the Emperor's headdress, gold and red, are those of the Sun and Mars, both active in Aries.

The globe and cross in the Emperor's left hand are symbols of dominion. They are similar in form to the ornament at the top of the Empress' scepter; but her globe is green and the Emperor's is red. These are complementary colors, the green corresponding to Daleth and Venus, the red to Heh and Mars. The little cross at the top of the globe is composed of five equal squares, referring to 5, the number of the letter Heh.

The inverted T on the globe represents Tav, the last letter of the Hebrew alphabet. To Tav, Qabalists attribute the planet Saturn. Saturn is the astrological symbol of restriction, hence the inverted Tav on the globe of dominion intimates that the Emperor's rulership and authority are expressed in his ability to reverse Saturn, that is, to reverse the action of that aspect of the Life-power's self-expression which seems to limit our freedom. Such reversal of apparently restrictive conditions is precisely what you may accomplish by right use of the Constituting Intelligence symbolized by Key 4.

This right use consists in a higher vision of reality. A higher vision based on accurate observation of the actual situation on the physical plane. True occult science makes no attempt to deny the reality, or minimize the importance, of the physical world. What is denied is the opinion materialists hold as to the nature of the physical world. To combat the errors of materialism, there is no need to deny the reality of physical things. Nor is it necessary to explain away, by means of high-sounding verbal trickery, the actualities of time and space.

The higher vision includes insight into the powers of man, as well as accurate observation of the physical conditions surrounding him. Such insight makes it evident that when we watch a train of events as it occurs in nature, apart from the introduction of the human personal factor, our watchfulness is rewarded by rational perception of the law or principle at work in the train of events we have observed. Reason, the eye of the mind, sees this law or principle, and sooner or later the vision of principle stirs up the inventive power of subconsciousness. Then, through the combination of invention (creative imagination) and reason, the human personal factor enters into the situation.

By the introduction of this personal factor new trains of events are set in motion, new forms are produced, new conditions made manifest. Thus man applies the law which makes a piece of iron sink, to float great ships of steel. By obeying the law which makes a stone thrown into the air fall to the ground, man makes all-metal airplanes which have added another dimension to his journeyings.

By seeing things as they really <u>are</u>, instead of as they merely <u>look</u>, the Sovereign Reason, manifested through the human brain, reverses, one by one, all semblances of bondage which afflict mankind. For the Spirit of freedom is the perfect liberty of a rational order, operative in everything, everywhere.

Reason and insight are always contrary to mass-opinion. Hence they invariably stir up conflict. Knowing this, and foreseeing the immediate consequences of his ministry, Jesus said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Peace comes later, with fulfilment, not in the initial stages of the work.

Thus the Emperor is shown as a man of war, in contrast to the peaceful scene shown in Key 3. Every step forward in man's dominion over the conditions of his environment has been contested bitterly by those who prefer to adhere to the "good old ways."

The mass mind resents innovations, clings to comfortable errors, scoffs at seers, and stones prophets. Yet the Sovereign Reason is protected by the armor of truth, which is pictured in Key 4 as being made of steel, a metal attributed to Mars. The final test of our vision is to carry it into action, and since "Mars" rules actions, the symbols here tell us that even the mass mind will surrender its follies when confronted by the beneficent results of true vision expressed in action.

Many a person who crosses the continent by airplane today would have ridiculed the notion of such a flight in the "enlightened" year of our Lord, 1900. The Wright brothers made their first flight in 1903, but as late as the spring of 1908, a magazine rejected an article by Byron Newton, who had witnessed their

later achievements. The editor's comment was: "While your manuscript has been read with much interest, it does not seem to qualify either as fact or fiction." Remember this when you encounter skepticism concerning the value of your occult studies. Long ago the wise learned the futility of trying to convert the world by words. Even deeds sometimes fail to convince those who are blinded by prejudice.

The skirt of the armor, and the flaps which cover the Emperor's arms, are violet. In the color scale used for Tarot, violet is primarily attributed to Jupiter, represented by Key 10. Violet is attributed also to the sign Aquarius, symbolized by Key 17. In astrology, Jupiter represents expansion, the reversal of contraction or constriction. Jupiter is also the planet associated with law, with scientific research, and with philosophy, as well as the planet ruling religion.

Now, Key 10 represents the scientific vision of the mechanism of the universe as it is seen by the wise. Hence the violet flaps of the Emperor's dress mean: REASON CLOTHES ITSELF IN THE VISION OF REALITY.

Since this vision is a revelation of truth concerning man, as well as of truth about the universe, the color violet links up also with Key 17, an obvious symbol of precisely that unveiling. In Key 17 this color is associated with the sign Aquarius, because the Inner School has long foreseen a great revelation of truth during the Aquarian Age now dawning.

The mountains in the background are of igneous rock, colored red to emphasize the fiery quality of the sign Aries. These barren rocks are in sharp contrast to the fertility and productiveness of the Empress' garden. They

represent vividly the sterility of mere intellection--use of reason for its own sake, without any practical application to life. Again, they suggest the fruitlessness of mere regulation and arrangement, unless there be something warm and vital to set in order. Yet disintegrated rock is the principal component of the soil which supports vegetation. Thus the bleak cliffs behind the Emperor are really the basis of all the lush growth in the garden of the Empress. So is pure reason, properly broken down into its elements, and mixed with the emotional qualities predominating in subconsciousness, the basis of all the creative works of human imagination.

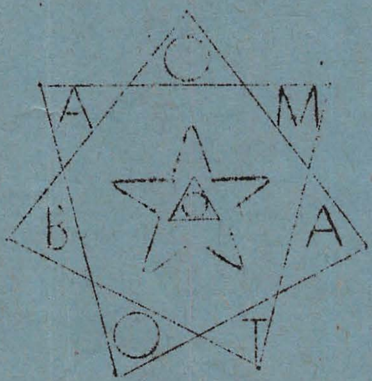
This fourth Tarot Key is intended to impress upon you a clear pattern of the ruling power of consciousness. Whenever you exercise true reason, whenever you interpret an experience correctly, whenever you frame a satisfactory definition, you employ the power which defined the universe in the beginning. This power, working through you, is the maker and framer of worlds, and the maker and framer of your personal world.

IT RULES EVERYTHING NOW, AT THIS MOMENT, AND ALWAYS, IT HAS ABSOLUTE COMMAND OVER EVERY CIRCUMSTANCE AND CONDITION.

KEY 5 – INTUITION

TAROT FUNDAMENTALS

INTUITION DEFINED
Hunches
Spiritual Intuitions
Inner Voice and Voices
freedom thru Union with Higher Self
Omnipresent-health-wealth etc-



13

LESSON THIRTEEN

INTUITION

By this time you will have become used to a definite method for studying these lessons, which you will follow through the entire series. For every Key there are two lessons. In the first of these the meanings of the number, title and letter are dealt with, the emphasis being placed on the general meaning of the Key.

During the week you study this lesson you also color the Key, to fix its details in memory, and prepare you for the longer analysis of the symbolism given in the second of the pair of lessons. Every day you begin your study period by meditating for five minutes on the Tarot Key. Then you study the lesson, reflect on it as you read, and write in your diary whatever observations occur to you.

This week your Key is number 5, THE HIEROPHANT. After inspecting it for five minutes, review the meanings of the number 5 given in Lesson 2. Note that 5 symbolizes the results of the classifying activity represented by the number 4.

A subconscious elaboration of these classifications, and the formulation of deductions therefrom, which are projected back into the self-conscious level, results in the mental states termed intuitions. Even the form of the figure 5 suggests this. The top is a right angle composed of straight lines. The bottom is a swelling curve. The straight lines are masculine, and relate to self-consciousness. The curve is feminine, symbolizing subconsciousness.

A cyclic mental process gives rise to intuitions. Every idea projected intuitively from subconsciousness into self-consciousness

becomes another suggestion to subconsciousness, and is the beginning of yet another series of deductions.

The working out of this process may be instantaneous. This is what happens when we "think quickly." On the other hand, it may be a matter of days, or longer. A common example of this, and one which you have probably experienced many times, is what occurs in reading some difficult passage. At first it may seem to be very obscure. Yet the next time one sees it, the meaning is perfectly clear, even though no conscious thought may have been given to it in the interval.

Intuition means literally, "interior teaching." AS HERE TREATED, INTUITION IS UNDERSTOOD TO BE DIRECT PERCEPTION OF ETERNAL PRINCIPLES, WHICH MAY BE APPLIED TO THE SOLUTION OF HUMAN PROBLEMS, AND TO THE PERFECTING OF HUMAN CONTROL OVER ENVIRONMENT.

This direct perception is the result of the union of personal consciousness with the superconscious I AM, the Central Self, which a poet has called "the blaze of God." Such perception makes a human being <u>immediately aware</u> of eternal principles, but it does not stop there. Included in this awareness is also a perception of methods whereby the principles may be applied to the solution of particular problems.

Intuitions of this kind differ greatly from those whose roots go no deeper than the "upper layer" of subconsciousness, which is merely a record of personal experience. The deeper strata of subconsciousness record the race experience, and correspond to what Carl Jung names "the collective unconscious." Intuitions coming from the upper, personal level of subconsciousness are what we commonly call "hunches." Intuitions originating in super-

consciousness clothe themselves in the symbolic imagery of the race experience, stored in the collective subconsciousness. These may be correctly termed spiritual intuitions.

The word union is the key to the reception of spiritual intuitions. Unless there is a real union between the personality and the Central Self, there never can be an expression of superconsciousness, and one does not touch the high plane where eternal principles are perceived. Key 5 symbolizes this idea of union in many ways.

The Hebrew letter Vav means "nail" or "hook." Both meanings represent union, since nails are used to join various parts of a house, and a hook joins the object fastened to it to the support to which the hook is attached.

Notice that the idea of sustenance is also connected with the nail or hook, since it is by nails that the house is sustained, and a hook is that from which something depends. When the Central Self is linked consciously with the personality, one gains first-hand knowledge that all things are sustained by and depend on that ONE SELF.

The idea of union is carried out still further by the primitive form of the letter Vav, which was a picture of a yoke, such as is used to harness oxen. Remember that the letter Aleph means "ox," and you will see that here is a hint as to the means of "harnessing" the limitless energy of the Life-power. Think this hint over, and record the results of your thinking in you occult diary.

The root of the English noun yoke is the Sanskrit yoga, of which the exact translation is "union." As commonly taught, yoga is a system of practices designed to bring about the union of the higher and lower natures of

man. The religious doctrine of atonement (at-one-ment) is another expression of the same conception.

The practical application of the idea of union is to be found in the function of hearing, which is attributed to Vav, and thus to Key 5. As employed here, "hearing" means the interior, spiritual audition, as well as ordinary physical hearing. Knowledge of the higher aspects of reality comes to us through the "soundless sound" of an Inner Voice.

The reason is that the hearing centers in the brain, when they reach a certain stage of finer development, are stimulated by higher rates of vibration, which serve as a means of communication with the Central Self. The same receptivity of the hearing centers also puts us in communication with those advanced human beings who compose the membership of the Inner School.

Here a word of warning is necessary. The awakening of the greater receptivity of the hearing centers may put us in communication with intelligences which are neither wise nor good. Do not let this frighten you. There is a way to distinguish between the "voices" and the VOICE.

Often the "voices" flatter. They promise great things--wealth, knowledge, prominence, power, and so on. Sometimes they appeal to spiritual pride, by announcing that the person who hears them is destined to save humanity from some dire catastrophe. Always they demand implicit obedience. If they give what purports to be occult instruction, they require its recipients to follow the teaching without criticism, and often they insist that all other instruction be abandoned.

The true VOICE <u>never</u> flatters. Often it gently, but firmly, points out our shortcom-

ings. Seldom does it promise anything. Never does it coerce. Invariably it points out some universal, and therefore eternal, principle which applies to an actual problem confronting the person who hears the instruction. The VOICE does not say: "Do thus and so." It instructs us concerning some law of nature which is involved in our problem, so that we may see for ourselves what we ought to do.

Hence this mode of consciousness associated with Vav and Key 5 is called "The Triumphant and Eternal Intelligence," because the inner Voice, by indicating a principle which will work out in a successful course of action, reveals a law of nature which applies not only to our personal problem of the moment, but also to many others having similar characteristics.

Throughout the ages, wise men have taught and practiced union with the Central Self. Everywhere and always they have agreed that release from every kind of limitation comes to those who awaken to recognition of this power which is always present in human life. This power sets men free when they know it and act in obedience to its law.

Geometrically, 5 corresponds to the pentagon, or figure of five equal sides, and to the pentagram, the five-pointed star developed from the pentagon.

The pentagram is one of the most important occult symbols. Each of its five lines is divided in exact extreme and mean proportion (the famous Golden Section or Divine Proportion). Wit a single point uppermost, it suggests the head and four extremities of the human body. On this account it is a symbol of man, and especially of man as the microcosm.

Again, 5 is the number of mediation, because it is the middle term between 1 and 9. So is

man, whose number is 5, the mediator between God and nature. Here is a clue to many mysteries of Tarot and of practical occultism.

The sign Taurus, the Bull, is attributed to Vav and Key 5. Taurus is an earthy sign, yet the symbol of the bull is closely related to that of the ox, represented by the letter Aleph. Aleph, you have learned, is a symbol for the Life-Breath, Spirit, superconsciousness. Yet here is a symbol which is practically the same, attributed to the element of earth, which stands for the physical plane.

What seems at first to be a contradiction is really a clear intimation that the spiritual and the material are essentially the same. The Divine Force which is health to the soul, medicine to the body, and the source of all true wealth, is omnipresent. The average person, if he recognizes this Divine Force at all, thinks of it as being far away; and such a person makes a sharp distinction between Spirit and Matter.

The wise who have achieved union with the One Self porceive that in reality there is no such separation. For Knowers of Reality, the substance of anything whatever is the actual presence of the One Spirit.

Taurus is ruled by Venus, and is the sign wherein the Moon is exalted. Intuitions are the progeny of the Empress (Venus) and this Empress is the High Priestess (Moon) in her highest expression of active creation. Thus we learn that superconsciousness is to be reached through the functions of subconsciousness.

In the older exoteric Tarot, Key 5 was named THE POPE. This refers to the attribution of the function of hearing to this Key. For tradition has it that the first pope was the Apostle Simon, nicknamed "Peter," the

"Rock." Simon (in Hebrew, Simeon) means "hearing." Read the passage in St. Matthew 16: 13 to 19, which is the basis of the papal tradition. There you will find a clear intimation that Simon's answer, for which Jesus blessed him, was the result of interior hearing.

Hierophant, the esoteric title of Key 5, means "revealer of mysteries," or, "he who shows that which is sacred." In the ancient Greek Mysteries, the hierophant was the teacher who explained the meanings of the sacred symbols. Thus the Inner Voice pictured by Key 5 will reveal to you the deeper mysteries of Tarot, and the inner, sacred meanings of its symbols. When this occurs, you have not only a true understanding of the meaning of life and its expression, but you will also enjoy a practical working knowledge which will enable you to employ all your powers to the best advantage.

Finally, Key 5 follows the Emperor, who represents Reason, in order to show:(1) that he who would be instructed by the Inner Voice must first have trained his mental vision, so as to see his situation clearly, even though that situation presents a problem; (2) that though Intuition goes beyond Reason, it is not a substitute for reasoning. Be sure you get this last point clear. Some lazy-minded persons think their "hunches" (echoes from the personal level of subconsciousness) and the messages from flattering "voices," free them from all need of reasoning. Their sad failures should teach them better.

Read this lesson carefully, with your occult diary at hand. Remember that Key 5, besides being a symbolic presentation of esoteric doctrine, has power to arouse your intuitive ability, because the symbols act as

forceful suggestions to your subconsciousness, which is the channel of intuition. The force of these suggestions will be intensified as every detail of the symbolism is impressed on subconsciousness while you carry out the following directions for coloring the Key.

YELLOW: Crown (not trefoils, crossbars or circle at top), yoke behind ears (except fringe), staff in left hand, orphreys (Y's) on priests' vestments.

GREEN: Garments of figures in foreground, (except collars, sleeve edges, flowers and orphreys).

VIOLET: Fringe of yoke.

GRAY: Background (light), pillars, and throne (darker shade for throne).

GOLD: Crown ornaments, key with handle pointing to priest whose garment is embroidered with roses (except dots in circle).

SILVER: Crescent at throat, key with handle pointing to priest whose garment is embroidered with lilies (except dots in circle).

BLUE: Undergarment showing at bottom. The scarf or border of the outer robe should be blue-green.

WHITE: Undergarment at throat, navel and sleeves. Shoes, collar and sleeve edgings of chasuble, dots in key circles, lilies in chasuble at right.

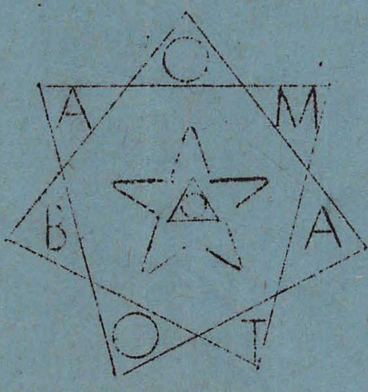
RED-ORANGE: Outer garment (not scarf or border, dais. (Mix equal parts of red and orange).

RED: Roses on chasuble at left.

HIEROPHANT

TAROT FUNDAMENTALS

Inner Teacher
Mystic 4000
Stone
Father - Son
4 Planes
Keys of Heaven - Hell



14

TAROT FUNDAMENTALS

LESSON FOURTEEN

THE HIEROPHANT

In the preceding lesson you learned that in some versions of Tarot, Key 5 is called THE POPE, in reference to the attribution of hearing to the letter Vav. In the Bible passage to which you were referred, note that the traditional first pope is called not only Simon Peter ("Hearing, the Rock"), but also Simon Bar-jona, or Simon, son of Jonah: ("Hearing, son of the Dove.") In this connection, remember that the dove pictured on the Empress' shield is not only a Christian symbol for the Holy Spirit, but also a bird sacred to Venus, ruler of the sign Taurus.

In Key 5, the principle of antithesis which runs throughout the Tarot is shown particularly by the contrast between the shaped stone which is a prominent detail of the design and the rough rock in the background of Key 4. The Hierophant sits between two carved stone pillars, on a stone throne, in a stone temple.

The Emperor, in Key 4, sits out-of-doors, because the activity he symbolizes is concerned more particularly with the ordering and arrangement of external conditions. The Hierophant, like the High Priestess, sits within a building, because the mental activity he pictures has to do, mainly, with revelation of the inner significance of the conditions which the Emperor rules.

Actually, the Hierophant and the Emperor are not two, but one. This is shown by the old title, The Pope, which means literally, The Father. It refers to the conditions of

early social organization, in which the head of the family was also the chief authority in religious matters. When the Magician has brought into existence a family over which he rules as father and king, he assumes the responsibility of transmitting his wisdom to his children. Thus he becomes the Revealer, or Hierophant.

"Father," moreover, is a technical term, used by Hebrew sages to designate the second aspect of the Life-power, named Wisdom. This is the Wisdom mentioned in The Pattern on the Trestleboard, in the statement numbered 2. Your first glance at Key 5 will show that it pictures the transmission of wisdom from the Parent Source.

The Emperor wears armor, but the Hierophant wears the vestments of the peaceful priestly office. These are adaptations of feminine garments, to indicate that Intuition is an extension and development of Reason, effected when the special conditions of a given external situation are linked up with the inner, subconscious memory fo universal principles. That memory is first pictured in Tarot by the scroll of the High Priestess. The insignia of the Emperor are those of earthly rulership; those of the Hierophant represent spiritual dominion.

The Hierophant's outer robe is red-orange, a color assigned to Taurus. It is trimmed with blue-green edging. Blue-green is the color complementary to red-orange, and refers to the sign Scorpio. His undergarment is blue like the robe of the High Priestess, and has the same meaning. Over it is a white robe which symbolizes enlightenment.

The outer garment is fastened at the throat by a silver crescent. The region of the neck

and throat is under the dominion of Taurus. The shape and material of the crescent refer to the Moon, which is exalted in Taurus.

The crown is similar to the triple crown of the Roman Papacy. It is egg-shaped, denoting the idea that the One Force (that is, the Reality represented by the symbol of the Cosmic Egg) bestows spiritual sovereignty on man, whose life includes all the potencies of the universe.

Hanging from the crown, behind the ears of the Hierophant, is an ornament in the form of a yoke. This refers to the primitive meaning of the letter Vav. It falls behind the Hierophant's ears to call attention to those organs of hearing. (Observe that only one ear of the Hierophant is visible, just as only one eye of the Emperor is shown. What the inner ear hears is the revelation of a single truth that has innumerable applications. What the Eye of Reason sees is also a single Reality, having innumerable aspects.)

The golden staff represents the dominion of the Life-power through the planes of nature, represented by the knob and three cross-bars. These bars are analogous in meaning to the three crowns, and the knob at the top of the staff corresponds to the circular ornament which surmounts the crown.

The lowest bar and the lowest crown represent the element earth and the physical plane, symbolized by the Magician's coin or pentacle. The next bar and crown, counting upward, symbloize the element air and the formative world or astral plane, corresponding to the sword in Key 1. The upper bar and crown stand for the element water, and for the creative world or mental plane, represented by the Magician's

cup. The knobs at the tops of staff and crown stand for the element fire, and the spiritual plane or archetypal world, corresponding to the wand on the Magician's table.

The crossed keys at the Hierophant's feet represent the sun and moon, gold for the sun, silver for the moon. They suggest that an understanding of the power of light (gold) and its reflection (silver) unlocks the mysteries of life. The wards of the keys show a bell-and-clapper design, intended to indicate the importance of sound vibration, and of the function of hearing.

These are the traditional keys to heaven and hell. The golden key is the key of heaven, wherein the sun is ruler. The silver key is associated with hell because of the correspondence between the moon and Hekate, whom the Greeks worshipped as a deity of the underworld. Thus the silver key has to do with the powers of subconsciousness, and the golden key represents the powers of superconsciousness.

The throne, which is ornamented, and therefore a product of human adaptation, is of stone. Wherever one finds this material emphasized in the symbolism of the Western Tradition, it refers to the secret meaning of the Hebrew word for "stone." This noun is ABN, ehben. The word itself is a symbol of union, because its first two letters spell AB, Ab, meaning "father," and the last two spell BN, Ben, meaning "son."

Thus ABN, ehben, signifies esoterically the union of the Father (God) and the Son (humanity); and the same word is used by Hebrew sages to designate many variations of this basic occult meaning. Place in a row the three Tarot Keys corresponding to the letters A, B and N

(Keys 0, 1 and 13), and you will see something which will give you a better understanding of the inner significance of the word.

In harmony with what has just been said, older versions of the Tarot call Key 5 the Pope, or Father. Yet they attribute this Key to Vav, which letter is, in Hebrew wisdom, a special symbol of the aspect of the Life-power known as the Lesser Countenance, or Son.

As you read on page 2, the word Father has special reference to the aspect of the Life-power named Wisdom, and the Paternal Wisdom is said to be the seat of the universal Life-force. In the same system of occult philosophy, the name Son is applied to the sixth aspect of Reality, corresponding to the sixth statement in The Pattern on the Trestleboard. This sixth aspect is understood to be the particular manifestation of the universal Life-force as the human Ego. Thus, wherever stone is prominent in Tarot symbols, you may know that it refers to some phase of the union of the Divine Life-force with the human Ego.

The pillars, like those of the High Priestess, represent the Law of Polarity. On each capital you will notice that part of the design resembles the letter "U," one English equivalent for Vav. The rest of the ornamentation of the pillars represents the union of masculine and feminine potencies, and thus relates to the Law of Gender.

The priests who kneel before the Hierophant wear robes whereon are embroidered replicas of the flowers in the Magician's garden. Thus the two ministers stand for desire and knowledge. The orphreys or Y's on their garments are variants of the yoke symbol. They are yellow, the color associated with Mercury and

the Magician, to show that both desire and knowledge are under the yoke (direction) of self-consciousness.

The background is gray, a color associated with the same Paternal Wisdom which the Hierophant symbolizes. Gray is a balanced mixture of white and black, another suggestion of the union of the known and the unknown, or the blending of spirit and matter. Gray is also the result of the mixture of any pair of complementary colors. Thus it is a symbol of the blending and balance of the influence of all pairs of opposites.

Of similar import is the checkered border of the carpet covering the dais. These alternate squares of white and black represent by their form order and reason, and by their alternate colors the alternation of day and night. Thus they refer to the Law of Rhythm, and to periodicity.

Ten crosses of equal arms appear on this Key: one on each hand of the Hierophant, four (enclosed in circles) on the carpet, and two in the handles of the keys. They represent the ten basic aspects of the Life-power, and correspond to the ten ornaments on the Fool's robe, and to the ten cypresses in the Empress' garden.

They also represent the mystical number, 4,000. This is because each cross is a letter Tav, as written in ancient Hebrew. The value of Tav being 400, ten Tavs represent 4,000. This number 4,000 is one of several numbers used to represent perfection. It is a symbol for the ALL.

Key 5 shows the One Life-power as being the Teacher of mankind. By its correspondences and associations it instructs us that our per-

sexal contact with the Inner Teacher is by means of mental hearing.

The Inner Teacher is the "Guru" so often mentioned in writings on Hindu occultism. In those books we find many counsels which may be summed up in the admonition: "Revere your Guru." Exoteric Hinduism corrupts this into the most slavish obedience to a personal teacher; but the true meaning is different.

In order to receive instruction from the Inner Teacher, we must first of all recognize His presence in our lives. Having recognized Him, we must submit to His authority. This lesson, and the Key it explains, are intended to help you gain this recognition. They will enable you to arrive at the degree of understanding and discrimination which will permit you to distinguish the Inner Voice of Intuition from telepathic invasions from other personalities, incarnate or discarnate, human or non-human.

In order to avail yourself of guidance and instruction from the One Teacher, study this lesson carefully. The steps to be taken are:

1. Acknowledgement of the actual presence of the Teacher;

2. Daily acts of attentive <u>listening</u> for His instruction;

3. Careful study of the content of all messages received through interior hearing. True Intuition unfolds principles. It does not counsel what is merely expedient. It is always concise, clear, and its meaning is unmistakeable. It never flatters: more likely it will reprove. It never misleads, and can stand the

severest spiritual, moral and intellectual tests. As Lao-tze says: "Its counsel is always in season."

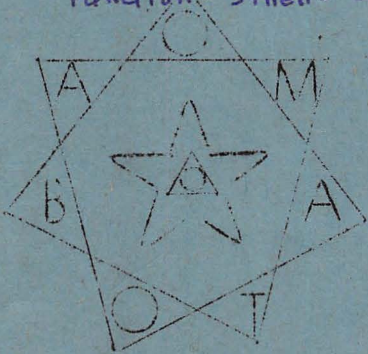
4. Obedience to the instruction. When you distinguish a true intuition, take steps to carry it out in action. You will never be coerced, yet you MUST obey, because implicit obedience will be clearly understood by you as being the only way to solve whatever problem you have to master.

Key 6 DISCRIMINATION

TAROT FUNDAMENTALS

No. 6

self-conscious awareness 1,2,3
Buddhi. - - - - - - - - 1
human personality - - - - 3
Definitions { self-consciousness 3; sub " 3; super " 3 }
Love - - - - - - - 4
God's wrath - - - - - 4
II ☿ - - - - - - - 5
Discrimination - Unity - - - - - 6
Disposing Intelligence - - - - 6
Function - Smell - - - - - - - 7



15

TAROT FUNDAMENTALS

LESSON FIFTEEN

DISCRIMINATION

Contrary to our procedure in the previous lessons of this course, we shall consider the meanings of the Hebrew letter Zain before we go into those of the number 6. We do this because the meanings of the number grow out from, and are dependent on, certain other meanings in the symbology of Key 6.

In Hebrew, the letter-name Zain means "weapon," or "sword." Thus it suggests active instrumentality, employed in overcoming inimical forces or entities.

Among other things, a sword is an instrument of cleavage, something capable of making sharp divisions. This refers to a human mental faculty the Hindus call Buddhi. It is the determinative or discriminative faculty, the power to perceive differences. This power is at the root of self-consciousness, since it is only by the self-conscious mind that things are perceived as many apparently unrelated parts, eather than as a single unity.

Note carefully that the Many are only apparently unrelated. Buddhi is the power which makes things and conditions seem to be real in and by themselves. Yet these seeming realities are but reflections of the ONE REALITY, mirrored in the universal subconsciousness.

The occult teaching is that all such reflections, i.e., everything which changes and is impermanent, are phases of illusion, and therefore in the absolute sense, unreal. Since it is the attention of self-consciousness to particular ideas which acts upon subconsciousness to bring these ideas into active expres-

sion, this power of being able to perceive differences, that is, to create illusions, is a fundamental necessity, in order that individual self-consciousness may be manifested.

To avoid confusion as to how self-conscious perception makes self-consciousness possible, remember that manifestation is the way the ONE IDENTITY appears to Itself, and that the instrument of its self-perception is what is active in man's mental life as self-conscious awareness. As The Book of Tokens puts it, "For the sake of creation the One Life that I am seemeth to divide Itself, becoming Two."

The two units resulting from this semblance of division are termed respectively, the superior nature and the inferior nature. Though distinguished as superior and inferior, the one is really as important as the other. The superior nature is what we are considering in this lesson as Buddhi, represented in Tarot by the Magician. The inferior nature is the universal subconscious matrix, which reacts to the direction of the superior nature, and is the Tarot High Priestess.

Discrimination becomes most valuable to man when he uses it to perceive the difference between the real and the unreal. While he is enslaved by appearances, he mistakes the unreal for the real. When he begins to waken from his dream of sense to the inner knowledge of his true nature, he begins to understand reality.

Tarot pictures reality in terms which subconsciousness understands. It tells the truth about appearances. Intelligent study and contemplation of its symbols therefore constitutes a phase of right discrimination. This is a practical method whereby you may turn from the unreal to the real.

The number 6 means reciprocation, the act of giving and receiving mutually. This is a relationship between distinct and seemingly separate entities, or a relationship between parts of an organism or mechanism. In this lesson, reciprocation is the relationship between self-conscious and subconscious phases of mental activity. Self-consciousness gives suggestions to subconsciousness. The latter receives the suggestions, works them out, and gives back the results to self-consciousness. In connection with Key 6, reciprocation is also the relationship between superconsciousness and human personality, when the latter is considered to be a combination of the two poles of personal mentality, self-consciousness and subconsciousness.

Remember that self-consciousness is not the SELF. The true SELF is identical with superconsciousness. (Self-consciousness is that phase of the Life-power's activity which manifests as awareness of the SELF, but the SELF which is the subject of this awareness is Itself superconscious.) Subconsciousness is a term used to designate the totality of the Life-power's activity below the level of self-consciousness.

Reciprocity between opposites, when it is harmonious, expresses itself in the field of the emotions as Love. An inharmonious relationship is akin to Hate, the inversion of Love. Love and hate are human emotions, but an eminent Master of occult wisdom once said that they are spiritual emotions. He meant by this that love and hate are root-emotions, and that all other emotions and desires take on the character of either one or the other. The Bible says God is Love, but it speaks also of

God's Wrath, and a great German seer, Jacob Boehme, says the Wrath, or fire-spirit, is the root of nature. Through love we approach the inner, superconscious life of God. Hate takes us into the field of the Divine Wrath, and we become identified with the cycles of necessity and pain which characterize nature in its apparent separation from the Divine.

If both Love and Hate be spiritual, they must be eternal. When cosmic manifestation takes place, the process of involution becomes operative. This process is the separation of the ONE THING into the appearances of many parts. This is what Jacob Boehme calls the "fiery anguish" of the turning wheel whereby all things come into separate manifestation. We, as human beings, are on the Path of Return which is the process of evolution. We are headed back toward Unity.

To keep going in the right direction, we must employ the synthesizing, attractive force of Love, and our desires and emotions must be rooted in that. Love is always a uniting power.

All this has to do with discrimination, because we must employ this separative faculty in order to determine the true color of our emotional life.

The title of Key 6, THE LOVERS, brings out the idea that pairs of opposites, however antagonistic they may seem to be, are really complements. The Lovers are not simply the man and woman in this Key. These symbols in the picture stand for all opposites, as well as for the special opposition of self-consciousness and subconsciousness. Thus the main lesson to be drawn from the title is that right understanding of the universe shows it to be, in all its details, an expression of

the power of love, producing harmonious balance in the operation of the various pairs of opposites which enter into the pattern of manifestation.

The astrological attribution to Key 6 is the zodiacal sign Gemini, the Twins. Here is another expression of the basic idea of discrimination and separation. The astrological symbol for Gemini is II. It brings out the fact that opposites are really different aspects of the One Thing, just as heat and cold are the two extremes of something we call temperature, or past and future extremes of what we call time, and so on.

The planet Mercury rules Gemini. In Tarot this planet is symbolized by the Magician. Self-consciousness is the phase of mental activity which controls the faculty of discrimination, and utilizes it for the acquisition of knowledge concerning the true meaning of man's environment.

No planet is exalted in Gemini. Right discrimination balances the activity of all man's inner forces, without exalting any one of them above the others. Remember, the inner powers of man are the real "planets" of esoteric astrology. Because the universe is ONE, and all things in it are related, there is a correspondence between the stars outside man's body and those interior centers of force which are the occult planets. But the stars the wise man rules are the interior stars, not the celestial bodies in outer space.

"Mercury," or self-consciousness, is the maker of interpretations, and has rulership over subconsciousness through the law of suggestion. When we make unskilful use of this power, we interpret experience incorrectly. The result is confusion in the mind, which

confusion is reflected into our external lives as misery of various kinds. As we become better trained, our interpretations become more accurate, and order takes the place of chaos in our mental life and outer circumstances.

Discrimination begins by accurate classification of differences. From this knowledge it passes to a yet higher perception, wherein it finds that every pair of opposites is really a dual manifestation of a single activity.

Then it goes on to discover that these reconciling unities are themselves under the law of polarity. In other words, when we succeed in discovering the unity which is a reconciler between two known opposites, we have found also something which is either the positive or the negative pole of another pair of opposites.

This, however, does not go on indefinitely. The process of right discrimination leads at last to mental recognition of a UNITY which transcends all pairs of opposites, a UNITY we cannot define or speak about, a UNITY for which SILENCE and DARKNESS are symbols.

This UNITY is no mere intellectual abstraction. It may be directly known, immediately perceived, even though neither words nor forms can be found whereby to express it. Such direct cognition is the outcome of true discrimination, the result of our learning to unify the pairs of opposites, and so rise above their influence.

Hence the mode of consciousness associated with Zain in Hebrew Wisdom is "Disposing Intelligence." To dispose is to arrange, to classify, to set in order. Primarily, however, it means "to pose apart," or to separate. Thus we may expect the symbolism of Key 6, which we shall analyze in the next lesson,

to indicate an activity characterized by duality, contrast, and a tendency to divide things and conditions into separate classes, sharply distinguished from one another.

The function assigned to the letter Zain and to Key 6 is that of the sense of smell. An ancient occult treatise says: "Properties are discerned by the nose." Smell is always associated in language with discrimination. Our English noun "scent" is from a French verb meaning "to discern by the senses." Odors are known to be among the most powerful, and at the same time most subtle, means of stimulating the associative functions of the mind. Hence the Egyptian god Thoth, corresponding to Hermes and Mercury, was sometimes represented as having a jackal's head, because of that animal's keen sense of smell.

COLORING INSTRUCTIONS

YELLOW: In every case, except the sun, the yellow in this card is beside red, or red and green. The five fruits on the tree behind the woman are yellow, with red cheeks. The flames behind the man are yellow, with red at the base, after the manner of the blue and yellow in a flame from an old-fashioned gas-jet. The angel's hair is yellow, red and green. The angel's flesh is yellow, but diluted somewhat, so as to give the appearance of flesh.

BLUE: Background, but not above angel's head.

GREEN: Foreground and foliage, serpent on tree, angel's hair (with yellow and red)

VIOLET: Angel's garment; mountain (dilute).

GOLD: Sun and background above angel (if

not gold, use yellow).
WHITE: Clouds.
BLONDE: Woman's hair.
BROWN: Tree trunk behind woman.
RED: Angel's wings. Se also note under YELLOW.

Keep close watch this week upon your desires and impulses. Check up on your tendency to obey impulses without first submitting them to the light of reason. Make an effort to discriminate between helpful actions and unimportant ones, between those which are purely selfish, and those which reflect the influence of the unifying force of love.

Be careful to discriminate intelligently. There is altogether too much of the idea that in order for an impulse to be good it must be wholly unconcerned with personal happiness or pleasure. No bigger mistake can be made, for love expresses itself in happiness, joy and well-being.

Poor discrimination may make some persons believe that happiness and well-being are concerned with selfishness; but any one who has developed a sense of "other-consciousness" or awareness of the relation between his own mental and physical states and those of other people, suffers from no such delusion.

Keep up this practice from now on. Unselfishness and consideration for others are marks of the true master of occultism.

TAROT FUNDAMENTALS

KEY-6

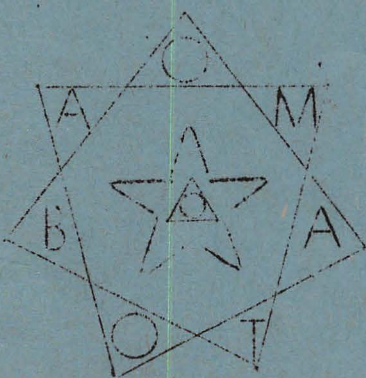
THE LOVERS

Raphael

Kundalini-Christ

Subconscious Release

1- Enlightenment or Illumination goal of all Occult work
Angel
2- Man-Woman-Angel - Flames of Tree -12 Types
30 subtypes of human personality
3- Tree of Life - Tree of Knowledge of good and evil
Serpent
4.



TAROT FUNDAMENTALS

LESSON SIXTEEN

THE LOVERS

The sun in Key 6 is golden. Thus it is a symbol of that which is the goal of all practical occult work, namely, enlightenment or illumination. It represents also the One Force which is differentiated into the various pairs of opposites.

The angel is Raphael, archangel of air, and angel of the planet Mercury, which rules Gemini. By its form, his hair suggests flames. The yellow represents the influence of Mercury. The red stands for Mars, and for action and passion. The green is the color of Venus, and symbolizes the power of imagination. Thus are blended in the angel's hair the colors of the planets which rule Aries, Taurus and Gemini. The suggestion is that in discrimination we make use of reason (red, Aries, Emperor), and imagination and intuition (green, Venus, Empress and Hierophant), in order to make correct classifications (yellow, Gemini, Lovers).

The angel's skin is yellow in reference to the element of air, or the Life-Breath. This, because Gemini is an airy sign, and also because yellow is associated with Mercury.

His wings are red, to show that right discrimination includes right desire, and finds expression in right action.

His robe is violet, the blending of the red of action with the blue of mental substance. Violet is also the color of royalty and dominion, showing that right discrimination leads to control of conditions. See also what is said of this color in Lesson 12.

The angel is superconsciousness. He therefore rests on a cloud, to indicate that the powers and activities of superconsciousness are partly hidden from us, because we have not yet developed, as we shall in due season, the organic centers in our brains, through which superconsciousness is realized.

The angel's name, Raphael, means "God is the healer." This agrees with the Egyptian doctrine that Thoth (Mercury) is the god of medicine. It refers also to the idea that right discrimination leads to the recognition of the Unity which is the ALL. The true healing is the attainment of inner and outer wholeness.

The mountain in the background is a symbol of attainment and realization. It is the height whereon stands the Fool, and the Hermit in Key 9 stands there also. In Key 6 the mountain is in the background, to indicate the truth that we are able to discriminate correctly because there is that in us which has already reached the loftiest pinnacles of understanding.

The man corresponds to the Magician, the Emperor, and the minister in Key 5 whose chasuble is ornamented with lilies. He is also Adam, in the Bible allegory of Genesis. In Tarot he is self-consciousness.

Behind him is a tree, whose leaves or fruit are flames, and each is triple. They represent the twelve signs of the zodiac, which are subdivided into three decanates (divisions of ten degrees) for each sign. Hence they represent the twelve basic types, and the thirty sub-types, of human personality.

The woman corresponds to the High Priestess and the Empress, and to the minister wearing

roses in Key 5. She is also Eve, the mother of all. Thus she stands for subconsciousness.

The tree behind her is the tree of the knowledge of good and evil, in contrast to the tree of life behind the man. It bears five fruits which represent the five senses, and also the five subtle principles of sensation known to occultists as the five elements: ether, fire, water, air and earth.

The serpent coiled round the tree is the serpent-power, Kundalini, of the yogis. It is also the serpent of temptation, Nachash, NChSh, whose name has the same numeral value, 358, as the name MShICh, Messiah, the Anointed, which is translated Christos in Greek, and Christ in English.

What is meant is that the serpent-power of vibration is the force which at first leads us into temptation through delusion; and then delivers us from evil, when we know how to apply it to overcome our errors.

The man looks at the woman, but the woman looks upward toward the angel. Whatever self-consciousness observes directly is the activity of subconsciousness. Yet subconsciousness, brought under the influence of right discrimination, may be made to reflect the activity of superconsciousness.

This is brought about by the right exercise of self-conscious powers. All our miseries and limitations result from subconscious developments of erroneous interpretations of our experience. Self-consciousness makes these erroneous interpretations. Self-consciousness must correct them. For subconsciousness has no power of independent inductive reasoning, and its production of mental imagery is determined by the premisses, or mental seeds, planted by self- conscious thinking.

The first step in taking advantage of this law is to learn it, as you have just done. Then it follows that if you plant correct premisses, subconsciousness will work out the corresponding consequences. Since subconscicusness is the body-builder, and ruler of the complex chemical,electrical and other phenomena of the organism, if you interpret your place in the universe correctly, an inevitable consequence will be that through the workwork of subconsciousness your organism will be so adjusted that it will express this true interpretation adequately.

In Key 6, the man and woman are shown nude, because in right discrimination self-consciousness conceals nothing of its own nature from itself, and the true working of subconsciousness is also perceived by it. No disguise is assumed by either member of the mental pair. They have nothing to be ashamed of, nothing to hide. Their relation is that of lovers, not that of opponents, and thus we know that this Key is a symbol of mental health, and of the right adjustment of the relationship between the two fundamental modes of human consciousness. There is no confusion here. The two stand apart, each in the right place.. The practical application is this:

Because subconsciousness is amenable to suggestion, you can remind it that it is the Uniting Intelligence, reflecting into your field of personality the absolute knowledge of the superconscious plane, and communicating to you the inexhaustible power of that higher level of being. In making this suggestion you are sumply recognizing the truth that the highest function of subconsciousness is to act

as such an agency of reflection. The suggestion releases subconsciousness from bondage to your former misunderstandings, and should be formulated somewhat as follows:

Speak directly to subconsciousness, as if to another person, and say:

HENCEFORTH, YOU ARE FREE FROM THE INFLUENCE OF ANY MISINTERPRETATIONS OF EXPERIENCE RESULTING FROM ERRORS IN MY SELF-CONSCIOUS YOU WILL REFUSE TO ACCEPT, OR ACT UPON, SUCH INSTEAD, YOU WILL BE GUIDED BY THE INFLUX OF SUPERCONSCIOUS LIFE AND WISDOM.

UNDER THIS INFLUENCE YOU WILL SET MY BODY IN PERFECT ORDER. THROUGH THIS WISDOM YOU GUIDE ME ARIGHT IN ALL MY AFFAIRS. BY THE REFLECTION OF THIS BOUNDLESS POWER YOU WILL GIVE ME ABILITY AND STRENGTH TO ACCOMPLISH ALL THAT I HAVE TO DO.

This is a magical formula. Use it as given here. Elaborate it so as to fit your special aims. It will work marvels of transmutation in your life.

Read the lesson once daily. Look at Key 6 five minutes every day, before reading the lesson.

At least once a day, pause long enough to call up mental images of the Keys you have now studied, from Key 0 to Key 6. Remember that they are portraits of certain aspects of your real selfhood. As you complete this brief mental review, try to realize that what the Keys picture is actually operative, from moment to moment, throughout your life.

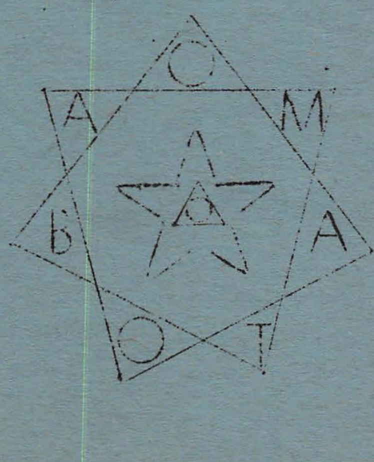
Hence it is always true that what you are just about to do, whether it be work or play,

is an expression of powers pictured by these Keys. If you think of this, you will transfer Tarot from the printed designs into your brain, and they will become incarnate centers of power within you.

TAROT FUNDAMENTALS

RECEPTIVITY-WILL – 7

Will, defined-explained
Cheth – meaning
Speech
Words – Mantra – Om
♋



TAROT FUNDAMENTALS

LESSON SEVENTEEN

RECEPTIVITY-WILL

Review the meanings of 7, in Lesson 2, before reading this lesson. In Hebrew, which has greatly influenced the philosophy of the Tarot, the idea "seven" is expressed by a noun spelt with the same letters as a verb meaning "to be full, filled, satisfied." Another noun denoting "abundance, plenty," is spelt the same way. So is an adjective translated "satiated, full, satisfied." Finally, these same letters form a verb meaning "to swear, to vow, to confirm by oath, to express solemn intention."

Among the meanings of 7 you find mastery, conquest, peace, safety, security. All these are related to the root-meaning of the verb which signifies "to be filled, satisfied." We associate peace and safety with abundance and plenty. Conquest, another meaning of 7, is the result of carrying definite purpose into action. Peace follows conquest, and conquest itself leads to the establishment of equilibrium between contending forces. As an ancient occult ritual says: "Two contending forces, and one reconciler between them." Hence we may expect to find that the Tarot Key numbered 7 symbolizes a power which can establish harmony, can bring order out of chaos. It is a power of adaptation and adjustment.

This power is WILL; but the occult concept of Will is different from ordinary notions, because occultists regard Will as being in no sense a personal faculty. Will is not something strong-minded people possess, while the timid are devoid of it. (Will is the living,

motivating power behind the entire universe.) Every person and thing in creation has an equal share in it. Remember the words of the Pattern: "All the power that ever was or will be is HERE, NOW."

The difference between persons is not in the degree of Will-power, as a possession. We all have access to an unlimited supply. That wherein we differ is in the degree of our ability to express this power through our personalities.

(Will-power is a cosmic energy, not a personal force.) So long as men suffer from the delusion that they possess wills of their own, they remain in bondage. To think of Will-power as one's personal property, as a personal attribute, is absurd. One might as well claim to own the air one breathes.

In all the universe there is only ONE Will-power. It is the power expressed through all the various laws of life. Through want of right discrimination a man may suppose himself to have something he calls "will." He may go so far in his delusion as to suppose he can pit that imaginary "will" of his against the laws of life. He who can discriminate is not so deluded.

Hence, in Tarot, the Key picturing the true Will-power, and man's relation to it, follows the Key which represents discrimination. If one sees what Key 6 shows, that the power-source behind and above self-consciousness and subconsciousness (the two aspects of personal life) is a superconscious reality, superior to every personal limitation, then it is a logical consequence to see that Will-power must be super-personal.

So much for reasoning. If we turn to the report of those men whom history designates as

masters of life, what do they say? Invariably they whose achievements express the superlative degree of mastery are persons who most emphatically deny that they have any will of their own. Moses was one such. So was Buddha. So was Jesus, who said, "I have no will save to do the will of him that sent me." And the counsel of these masters of life to those who seek to follow in their footsteps is ever the same: "Above all else, rid yourself of the delusion of self-will. Learn to be receptive to the inner guidance of the only Will-power there is. Obey the true Will which is above you and behind you. Remember always that the true Will is never your own."

The meaning of the letter Cheth, printed on Key 7, is field or fence. Both meanings imply inclosure. Primarily, the field intended is the universe, including all manifested objects and energies. In man, the field is the personality, and the master or cultivator of this field of personality is the true I AM, or Inner Self.

The idea of a field brings out the fact that personality may be cultivated. That is, the potencies of Will-power may be brought into active manifestation through the functions of a personal vehicle which has been properly prepared.

Will-power may be likened to the seed from which all possibilities are developed. It is also the fruition of those possibilities, when they have been brought from latency into active manifestation. Give this idea earnest and attentive consideration. It will shed a flood of light on the true function and purpose of personality. You will begin to understand the true value of personality as an

instrument whereby you may make progress. But personality mut be regarded always as an instrument. It must never be mistaken for the workman who employs it. It is always the field, never the cultivator. You are not your body. You are not your emotions. You are not your mind. If you were, you could not apply the possessive case to them. You do not possess what you are.

Hence the letter Cheth is said to stand for a mode of consciousness named "The Intelligence of the House of Influence." The noun translated "influence" means also "wealth, abundance." The purport of this is that the master-consciousness, the mental state which permits the greatest possible expression of Will-power, and the highest degree of control of circumstance, is one which grasps the truth that human personality is the abode or dwelling of a power which flows into the conscious and subconscious levels of personality from a plane above those levels. This descending influence is the only true Will-power. It is free from every restriction whatever, the only free Will there is.

A field is a definite, limited area. A word is a definite idea, linked to a form that makes it intelligible. A word endows an idea with some specific, concrete meaning. There are mere noises, having no true meaning; and not a few of our troubles may be traced to our want of ability to distinguish these meaningless noises from genuine words. All true and definite words are words of power. It is to such that the wise referred when they assigned the function of speech to the letter Cheth. And by speech they meant not only what is uttered audibly, but had in mind also the silent language of thought.

Our habits of speech reveal the degree of Will development. Words we use continually, every day, and the meanings we attach to them, are the patterns of our life-expression. This does not mean that persons who use big words, or unusual ones, express life more completely than those whose speech is simple and homely. Quite the contrary. But accuracy in the use of words, care in selecting them, so that they express true meanings, choice of positive, strong, courageous words--these are among the most important requirements for unfoldment of Will-power. Such words result in correspondingly positive mental, emotional and physical states. Their opposites result in confused thinking, chaotic feelings, physical disease, and disorderly environment.

Certain special words have specific vibratory power when spoken or sung. Among such are the mystic syllable Om, various divine and angelic names, in many tongues, together with certain artificial sound combinations. The use of such special words is a difficult art. Hindus call it Mantra Yoga.

One should not experiment with such word forms unless one knows just what he is doing. The early stages of the work demand the supervision of a competent personal teacher. Of the power of sound, Madame Blavatsky says in The Secret Doctrine that it is "a tremendous force, of which the electricity generated by a million Niagaras could never counteract the smallest potentiality, when directed by occult knowledge." Not exactly a plaything for the idly curious, who merely "want to see what will happen"!

Cancer, the Crab, is the zodiacal sign attributed to the letter Cheth and Key 7. The

crab is a shelled animal, hence related to the meaning of Cheth, as fence, and the meaning of 7, as denoting safety and security. Astrology says Cancer rules the chest, the fence of bones which protects the most important vital organs, and this also agrees with the basic meaning of the letter.

Cancer is ruled by the Moon, and the planet Jupiter is exalted therein. Our habitual subconscious mental states (the Moon, Key 2) have rulership over our expression of Will-power. The fact that the power of Will always expresses itself in some kind of cyclic activity has to do with the connection between Jupiter and Key 7, as you will understand better after you have studied Key 10.

The title, THE CHARIOT, sums up all we have been considering. A chariot is a movable fence, a protection for its rider. The keyword to understanding of this title is "vehicle." Buddha used to liken personality to a chariot. So did Pythagoras. In the Bhagavad-Gita we read: "The Self is the rider in the chariot of the body, of which the senses are the horses, and the mind the reins."

This is what is meant by "Intelligence of the House of Influence." Right discrimination shows that personality has no power of its own. Personality is a vehicle of power, an instrument through which power is made manifest. The place of personality in the cosmic order is that of an intermediate agency, through which the one Will-power, itself the energy of superconsciousness, is brought to bear upon the states and conditions which constitute man's environment. To see this, and to shape thought, word and action to agree with such right discrimination as to the true

significance of personality, is to adopt the method which will insure the highest possible development of Will-power.

This week, as you look at Key 7 and color it, bring again and again to mind the thought that your personality is an instrument or vehicle for the expression of the same limitless Will-power which manifests itself throughout the universe as the power which marks out specific fields of concrete expression for the One Life. Remember that 7 is the number related to the idea expressed by the verb "to vow." Dedicate yourself to an ever-increasing measure or receptivity to the influence flowing into your field of personal consciousness from the superconscious plane above. Frame this vow of dedication in a sentence which expresses the idea briefly and clearly.

WATCH YOUR HABITS OF SPEECH AND THOUGHT, so that you may make them harmonize with your vow of dedication.

COLOR INSTRUCTIONS

YELLOW: Background, chariot wheels.

GREEN: Trees and grass, wreath under the rider's crown.

BLUE: Stream, and faces in crescents on shoulders. Deeper shade on canopy. The panel behind carioteer and wings in front of chariot (not the disk between them) should also be of this darker shade.

GRAY: Chariot and chariot pillars, wall before city, on both sides of the chariot.

GOLD: Crown, belt (not figures), collar edging, ornament in square on breastplate, disk between wings, scepter in

right hand (except the crescent at top of scepter).

SILVER: Crescents on shoulders, and crescent on scepter; stars on canopy and back panel.

WHITE: Cuffs, castles in city (not roof-tops), shield on chariot, white sphinx, stripes on headdresses of both sphinxes. Design on skirt of rider is also white, but difficult to paint. It is advisable to leave it as it is.

STEEL: Armor on arms of rider.

BRASS: Breastplate (this is a greenish yellow, to simulate brass).

BLONDER: Hair.

RED: Roof-tops, symbol on shield in front of chariot.

TAROT FUNDAMENTALS

THE CHARIOT - 7

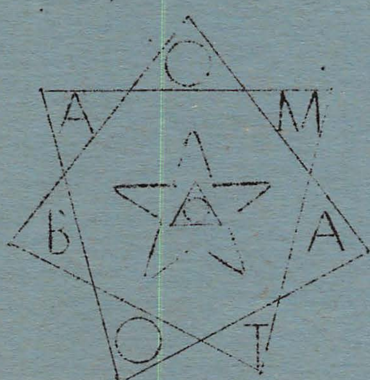
LIBIDO

CUBE OF SPACE

Father

aids to vocabulary

Synthesis of 7 cards



18

TAROT FUNDAMENTALS

LESSON EIGHTEEN

THE CHARIOT

The title of this Key is directly related to the number 7, because the Pythagoreans, whose doctrine was known to the inventors of Tarot, called 7 the vehiculum of man's life. The symbolism of Key 7 is evidently an adaptation from the Pythagorean description of the Spirit as the rider in the chariot of personality. Plato gives this as a Pythagorean symbol; but Pythagoras probably learned it during his sojourn in India, for the Kathopanishad says:

"The Self is the rider in the chariot of the body, guided by the intellect as charioteer, drawn by the senses as powerful horses, controlled by way of the mind serving for the reins. Thus runs the vehicle over the course of experience. The Self thus conditioned by the senses and the mind is called the Enjoyer by those who know. He who is forsaken by the charioteer (intelligent discrimination) and has no idea of guiding the reins--his mind--in the proper manner, has no control over the senses, and is like a driver of restive horses. He who has the intellect for his driver and the mind for proper reins, is able to reach the other end of the course, the highest essence of the All-pervading. THAT ever concealed in all, is never manifest, but is grasped by the sharp intellect of those who are trained to minute observation."

This quotation emphasizes the importance of what Tarot represents by the Magician. That Key is associated with Beth, the House. Hence a city is shown in the background of Key 7, to

intimate that the discriminative power of self-consciousness is behind all that is shown in the foreground.

The buildings behind the wall of the city have towers surmounted by triangles or pyramids. These are red, and the towers themselves are masculine, phallic symbols. The true development of Will-power, symbolized by Key 7, has behind it the constructive function of self-consciousness. Our exercise of this function brings about a lifting-up or sublimation of the reproductive forces of the physical body. This is accomplished by a release of the subconscious force analytical psychology calls libido.

The wall is a stone fence. In front of it is a wind-break of trees like those growing in the Empress' garden--a living wall. Then comes the river, a wall of water. In the foreground is the chariot, a portable fence, carrying a rider wearing armor, another kind of fence. Thus the Key contains repeated references to the letter Cheth.

The body of the chariot is a cube, like that whereon sits the High Priestess. Review what is said of the cubic stone in Lessons 8 and 12. See also the explanation of the noun ABN, ehben, "stone," in Lesson 14.

To this add the fact that Qabalists associate the noun Ab, Father, formed from the first two letters of ABN, with the aspect of Reality they name Wisdom, to which they attribute: 1) the forces of the zodiac; 2) the life-force expressed in the perfect order manifested by astronomical phenomena. From the same source comes our life-force, which, as modern science demonstrates, is derived from the radiant energy of the heavenly bodies.

The cycles of transformation of this radiant energy within our bodies, and in the world of physical things which constitutes our environment, cause all phenomena within range of our experience. These cycles are represented by the wheels of the chariot, which refer to the symbolism of Key 10, associated with the planet Jupiter, exalted in Cancer.

The direction East-Below, corresponding to the lower horizontal line at the rear of a cube facing an observer seated in the West, is assigned to Cheth. This is a combination of the directions Below (assigned to Gimel and the High Priestess) and East (assigned to Daleth and the Empress).

This line of East-Below joins the lower and eastern faces of the Cube of Space mentioned in The Book of Formation. It connects the lower end of the north-east vertical line (assigned to the Emperor) and the south-east vertical line (assigned to the Hierophant).

It is opposite, and therefore complementary, to the horizontal line, East-Above, at the top of the cube. East-Above is the line at the junction of the upper face (assigned to the Magician) and the eastern face (assigned to the Empress). This line of East-Above is the one assigned to the Lovers. Note that it connects the upper ends of the lines of the Emperor(North-East) and the Hierophant (South-East), just as the line East-Below, assigned to the Chariot, connects the lower ends of the same two vertical lines.

What is intimated here is that the mental activities represented by Key 6 link together reason and intuition (Emperor and Hierophant) at the level of self-conscious mental activity represented by the Magician. On the other

hand, the functions represented by Key 7 unite the powers of the Emperor and the Hierophant at the level of subconscious activity represented by the High Priestess.

Key 7 refers primarily to operations of the Life-power occurring at subconscious levels. They are combinations of creative imagination (East: Empress) and memory (Below: High Priestess). These activities link together the subconscious consequences of reason (North-East: Emperor) and intuition (South-East: Hierophant). These operations are those related to the sign Cancer, which governs nutrition and digestion. Subconsciousness is the ruling power in those functions (Moon, the High Priestess, governing Cancer); and the highest functions of what is known astrologically as "Jupiter," working through the solar plexus, or abdominal brain, are brought also into play.

This is important as showing that Key 7 has to do with the vehicle of personality, built by subconsciousness. Some have suggested that Key 7 ought to be named the Charioteer. We do not agree with this opinion. The emphasis in this Key is on the <u>vehicle</u>, considered as the portable "House of Influence." Hence the body of the chariot is a cube, to indicate that the personal vehicle is actually no more than a particular shaping of the same materials which constitute its environment.

These materials flow into the enclosure provided by the personal vehicle, as the river in the background of the picture flows into the scene. Like the same river, flowing out of the picture, the various cosmic forces flow out of the personal vehicle, after taking form in the various personal activities. None of

them originates in the vehicle. None remains within it.

Four pillars rising from the body of the chariot support a canopy. The number 4 is the number of order and measurement. It refers also to the four elements: fire, water, air, earth. Each pillar is divided into two equal parts, reminding us of the Hermetic axiom: "That which is above is as that which is below."

The point of division at the center of each pillar is surrounded by a ring. This is a symbol of Spirit, for the rings are circles, or zero-signs. The idea symbolized is that each of the four elements is encircled by the One Spirit.

The starry canopy represents the celestial forces whose descent into the physical plane through the activity of the four elements is the cause of all external manifestation. This canopy represents the forces which surround the earth, and seem to be above us in the sky. It represents also the subtle metaphysical forces which are above the level of personality. It is therefore a symbol of what Eliphas Levi called "Astral Light." (See SEVEN STEPS, Lesson 1.)

A shield on the face of the car has the same significance as the letter-name, the wall and wind-break of trees, the river, and the chariot itself. The symbol on the shield is one form of the Hindu lingam-yoni, typifying the union of positive and negative forces.

Above the shield is a variation of the winged globe of Egypt. It is yellow, to represent the power of the solar rays, and the wings are blue to symbolize the moisture of the atmosphere which brings these rays to earth.

The crown of the charioteer is ornamented with three golden pentagrams (See Lesson 13). Three are shown, because the mental dominion we exert through right use of the power of speech does really extend over three planes or worlds.

The rider's fair hair is bound by a green wreath, like that on the head of the Fool, and having the same meaning. He is clad in armor, like the Emperor. The crescents on his shoulders refer to the Moon's rulership in Cancer. They also symbolize the two aspects of the Life-power which Hebrew Wisdom calls Mercy and Severity. Hence there is a smiling face in the half-moon on the side of Mercy, and in the crescent on the side of Severity is a frowning countenance.

The charioteer's cuirass, or breastplate, is greenish-yellow to simulate brass, the metal of Venus. It signifies the protection afforded by right use of the power of the Empress, who carries, you will remember, a shield as symbol of her protective function. The square on the cuirass represents order and purity, while the three T's of which it is made up refer to the limiting power of Saturn, which planet is attributed to the letter T, or Tav. The skirt below the armor is divided into eight parts, and the units of its design are geomantic symbols, used in making magical talismans. The belt of the charioteer suggests the zodiac. Close examination will show the astrological symbol for Cancer in one of its panels, and a crescent moon in another.

The charioteer's scepter is surmounted by a figure 8, combined with a crescent. This is a combination of the symbol over the Magician's head with the lunar crown of the High Priestess. Thus the charioteer's ensign of author-

ity shows that his dominion is the result of a blending of the powers of self-consciousness and subconsciousness.

Key 7 is the end of the first row of Keys in your tableau, and is a synthesis of them all. It tells you that the chain of events leading to your ability to express Will-power starts with the Magician. Acts of attention (Key 1) set going the associative function of subconsciousness (Key 2), and the result is creation of concrete mental images, which externalize as definite environmental conditions (Key 3). The observation and orderly correlation of the images, which present themselves to us as facts and circumstances is what we call reason (Key 4). This enables us to test our intuitions (Key 5), with the result that we make discriminations between the real and the unreal, and with the further result that we become aware of the differences between self-consciousness and subconsciousness, and perceive their relation to superconsciousness (Key 6). This discrimination, worked out by subconscious processes of deduction and imagination, affects the body-building activities which give us our physical vehicles. Thus we become aware of the true nature of Will-power, and perceive that the Universal Self is the rider in every chariot of personality.

By the invisible reins of the mind, we let the Self guide the vehicle of personality. The result is that the motive-power of sensation is brought to rest, as are the sphinxes in this version, or the horses which draw the chariot, in some older Tarot designs.

The sphinxes are propounders of riddles, and so are the senses. By sensation we experience all the pairs of opposites--what we

like, and what we dislike; what seems favorable to our aims, and what seems adverse. But when the One Self, through the intellect, guides the vehicle of personality, it controls the senses, and the result is security, safety and peace--as represented by the number 7.

This week spend some time in a deliberate endeavor to realize that your inner Self is above and beyond your personality. Try to understand that this Self is the true Actor in all that you do. Think of your personality as being merely a vehicle, having no power of its own, but only that flowing from the One Will, and taking form in the energy of the Astral Light. By repetition, this concept will become so habitual and natural that everything you think, say and do will be influenced by it. Thus will you be cultivating your field of personality.

Above all, watch your words. Say what you mean, and mean what you say. Get the dictionary habit, and begin enriching your vocabulary with strong, positive, cheerful, hopeful words which express the highest truth you can think.

As an aid to this we recommend the use of Roget's Thesaurus and Hartrampf's Vocabularies. These standard reference volumes are now published by Grosset and Dunlap, at the low price of one dollar each. Buy these books, and use them daily. You will never make a better investment. By their aid you may take long strides toward learning the art of truly magical speech.

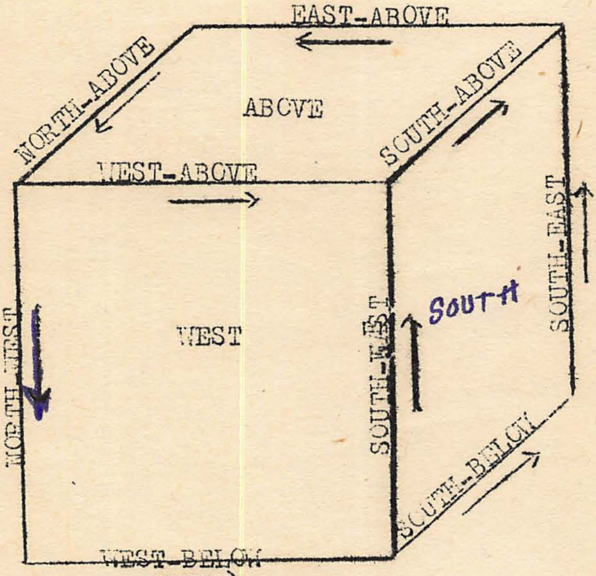

EAST-ABOVE
NORTH-ABOVE
ABOVE
SOUTH-ABOVE
WEST-ABOVE
SOUTH-EAST
SOUTH
NORTH-WEST
WEST
SOUTH-EAST
SOUTH-BELOW
WEST-BELOW

Fig. 1

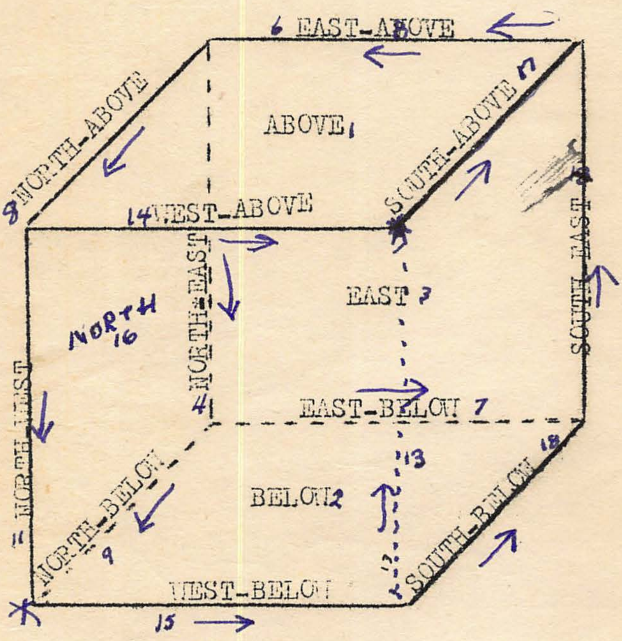

6 EAST-ABOVE
8 NORTH-ABOVE
ABOVE 1
SOUTH-ABOVE 17
14 WEST-ABOVE
NORTH-EAST 4
EAST 3
NORTH 16
SOUTH-EAST
NORTH-WEST 11
EAST-BELOW 7
13
BELOW 2
18
NORTH-BELOW 9
SOUTH-BELOW
WEST-BELOW
15

Fig. 2

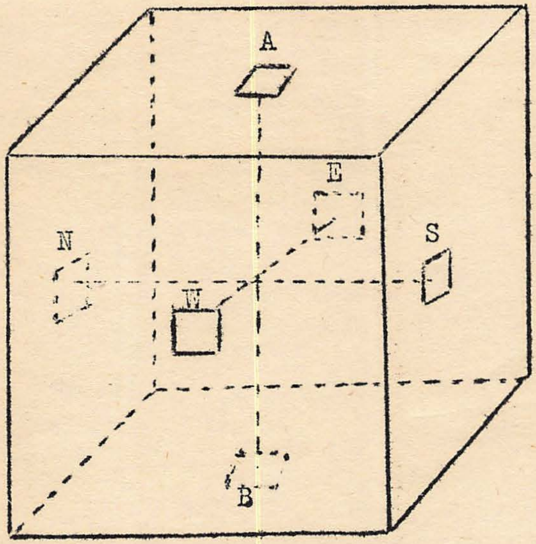


Fig. 3

Figure 1 represents the CUBE OF SPACE viewed from the west, showing the top, west and south faces. The boundary lines are named, and arrows show the direction of the current flowing in each line.

Figure 2 shows the top, bottom, north and east faces, together with the boundary lines, NORTH-BELOW, EAST-BELOW and NORTH-EAST, which are omitted from Figure 1.

Figure 3 represents the three co-ordinated by dotted lines from A (ABOVE) to B (BELOW), from E (EAST) to W (WEST), and from N (NORTH) to S (SOUTH).

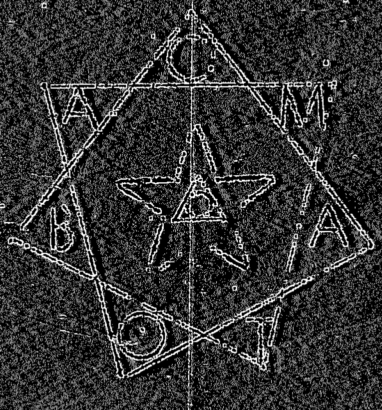
To these three lines are assigned three Hebrew letters, the MOTHERS; to the twelve edges the twelve SIMPLE letters; to the six faces the first six DOUBLE letters; and to the inner central point, where the co-ordinates cross, the seventh double, Tav.

2 aspects
Mercy
Severity

KEYS [illegible] to [illegible]

TAROT FUNDAMENTALS

THE SERPENT POWER – 8



TAROT FUNDAMENTALS

LESSON NINETEEN

THE SERPENT POWER

The Hebrew letter Teth means "snake." If you examine the form of the character on Key 8 you will see that it is simply a conventionalized picture of a coiled serpent. The serpent is one of the most frequently used, and one of the most important occult symbols. The Wise Ones use it when they wish to compress their knowledge of the Great Magical Agent into a single emblem.

The Great Magical Agent is an actual force, employed every day by everyone. It is cosmic electricity, the universal life-principle, the conscious energy which takes form as all existing things, and builds them all from within. In human personality it is also specially manifest as a subtle kind of nerve-force, to which our Oriental Brethren give the Sanskrit name, Kundalini, the "coiled one."

Learning to control the Magical Agent is part of the daily work of every student of Ageless Wisdom. One step toward control is to establish a clear intellectual perception of the truth that all the various forms of physical existence are merely transformations of this one energy. The world is full of a number of things. All are disguises for the ONE THING. The essential nature of the One Thing is SPIRIT.

The old Hebrew name for the special mode of consciousness represented by the letter Teth is "Intelligence of the Secret of Works." The noun translated "works" is sometimes rendered as "wages" or "reward." The secret of right work is to make sure that whatever one does

will bring about the intended result. What is the essence of that secret? The knowledge that the working power is the inexhaustible energy of the One Spirit. "I do nothing of myself: the Father that dwelleth in me, he doeth the works."

There is the secret. Compare it with what has been said about the noun ABN, ehben, in the preceding lesson. [To be absolutely sure of success, we must correctly identify the working power as being the One Spirit.] By so doing, we rid ourselves of concern as to the outcome of our works.

This unconcern about results is by no means indifference. Neither is it a vague, dreamy feeling that "all will be well." One must be specific, knowing what is intended, and fully resolved to bring about definite results. The thing to avoid is anxiety.

Jesus taught this plainly. The Bhagavad-Gita says the secret of right work is to have no attachment to results. Misunderstood by many, especially by those who have twisted it into an excuse for mental haziness, this idea is perfectly sound. Moreover, it is easy to put into practice.

To be anxious about the future, to be concerned about results, is to make mental images of failure. He who does this concentrates on a mental pattern of what he does not want--consciously. Often, sad to say, this anxiety is a subconscious determination to fail. More persons fail because they really hope to than is generally understood. Their will to fail is based on a subconscious fear that they lack power to carry their projects through,

Hence to cure that fear is essential; and the cure is easily effected by seeing, first

of all, that every one of us has at his disposal a power perfectly adequate to accomplish whatever we intend to do, and whatever we are able to image clearly and definitely. When we grasp this truth, subconscious fears are dissipated, and with them goes the hidden will to fail.

To this end, begin now to think of everything as being a manifestation of Spirit. You may find it helpful to think of everything as a direct expression of one radiant mental energy. Only to those who fail to understand its nature does the Great Magical Agent seem to be a blind, mechanical force.

Learn to think of it as conscious, intelligent energy. Practice thinking this. Over and over again, as you make contact with the various objects in your environment, remind yourself of their real nature. Try to see, hear, smell, taste and touch the One Spirit everywhere. No matter if this idea is familiar. Get it to permeate your whole organism. Knowing it in your brain is not enough. Make it second nature by repetition.

What, in the second paragraph of this lesson, is named Kundalini, is the special form of the Great Magical Agent utilized for occult "works of power." Fortunately, it is dormant in most persons. We say "fortunately," because it is a tremendous force, as potent for destruction and debasement as for integration and illumination. It may not be trifled with. Make no attempt to awaken it until you are sure you understand our instructions, and take all the precautions we recommend. You will know what to do, and why, if you study these lessons carefully, for they explain the true secret.

We appeal here to your good sense and to your prudence, not to base fears. The ability to control this force may be developed easily, once its nature is understood. (The conditions under which it may be brought into activity safely include: purity of mind and desire, high aspirations and ideals; utter unselfishness in action.)

Every attempt to express these states of consciousness through right action makes an actual change in your organism. When the sum of a great number of small changes effects a sufficient total alteration, you will find yourself ready to awaken the serpent power, and you will know just what to do.

Why is this force called the serpent power? So many persons suppose the serpent to be always a symbol of evil that some answer to this question seems appropriate here.

Most of our notions are based on a literal reading of the allegory of the Fall, in the third chapter of Genesis. There we read that the serpent was more subtile than any other beast of the field. (The field is the same field which is represented by the letter-name Cheth, corresponding to Key 7.)

The ordinary meaning of the Hebrew adjective translated subtile is "clever, cunning, crafty, dissembling." Yet the same word, with different vowel-points, means "naked, bare, uncovered." Here is a reference to one marked characteristic of the Great Magical Agent. IT CONCEALS THE TRUE NATURE OF THINGS, BY SEEMING TO EXPOSE THEM UNCOVERED.

The Great Magical Agent is the indefinable something which presents itself to us in various appearances. Under every guise it seems to show itself openly, without the least con-

cealment. It has taken milleniums for man to learn that every visible form is a veil of concealment for a hidden truth.

Hence it is that they who call themselves "realists" are, of all persons, often farthest from having any notion of the true Reality. For them appearances constitute the only truth worth a moment's consideration. If such persons enter the field of art they wallow in what they call "naked truth," when all the time they are simply parading their familiarity with undressed lies. Usually their productions are characterized by extreme emphasis on unpleasant details of appearances.

A true "realist" is he who is not taken in by the seeming openness of externals. He understands the subtlety of the serpent power and turns it to good use. (For remember, the same Genesis which tells us the serpent was the tempter includes the snake among the creatures of whom it was said: "And God saw that it was good." Nor is it amiss, in this connection, to remind ourselves that if we are to be influenced by Scripture, we must take its whole teaching into account. And the Bible is explicit in its declaration that the law of the Lord is perfect, and all his works part of a success process.) Hence, throughout the history of humanity, great initiates have called themselves and their pupils "good serpents." The Christian admonition, "Be ye wise as serpents," echose this ancient custom.

The motion of the Magical Agent is serpentine, because it is both wavy, or undulating, and spiral. This coiling, spiral, vibratory motion of the serpent power is one reason for associating it with the number 8, for 8 is a numeral symbol of rhythmic vibration.

To write 8 one begins at the top and describes a letter S, serpentine in form. S is also an alphabetical symbol for hissing sound. Continuing the movement, one forms curves reciprocal to those first described. Thus in writing a figure 8 we make the same curved lines which are shown in the caduceus of Hermes by two intertwined snakes. These are also the lines of movement traced by the serpent power as it moves within the human body. Thus 8 in this Key is more than a symbol. It is a diagrammatic representation of the path of the serpent power when it moves through man's nervous system.

Except 0, the figure 8 is the only one that can be written over and over again, without lifting pen from paper. Thus it is a sign of endless activity. This relates 8 to the serpent, because snakes shed their skins, and the ancients, observing this, supposed that these animals renewed their whole organism also. So from time immemorial, the serpent has been a symbol of immortality and eternity.

In Christian occultism, 8 is sometimes said to be the Dominical Number, or special number representing Christ. Yet it is also a symbol for the Holy Spirit, sometimes described as a feminine potency. This is the reason the 8 in Key 1, and over the head of the woman in the Key you are studying now, is placed in a horizontal, or feminine, position.

Again, 8 symbolizes the ancient doctrine that all opposites are effects of a single cause, and that balanced, reciprocal action an reaction between opposites results in harmony. Some of the Pythagoreans even called 8 Harmonia. What they had in mind is one great practical secret of Ageless Wisdom.

Attributed to Key 8, through the letter Teth, is the zodiacal sign Leo, ruled by the Sun. Astrologers say Leo governs the heart, the back, the spine and spinal cord (which is the main channel for the physical manifestations of the serpent power). Among the tribes of Israel, Leo is represented by the Tribe of Judah, whose standard bore a lion.

The Hebrew name for Leo is ARIH, Arieh. The letters of this word may be re-arranged to spell RAIH, reaiyah, sight. Sight is attributed to the letter Heh (H), and is therefore associated with the sign Aries.

The numeral value of these two words, 216, is the same as that of the noun RVGZ, rogaz, which may be translated "trembling, vibration." This noun is particularly connected with Samekh, the sign Sagittarius, and Key 14.

Again, 216 is the number of the word GBVRH, Geburah, Strength. This is the Hebrew for the title of Key 8. It is also the name of the fifth of the ten spheres on the Qabalistic diagram, the Tree of Life. This sphere is the Sphere of Mars, or field in which the power of that planet is active.

These correspondences all point in one direction. They indicate that strength, or working power, is to be sought in a form of vibration which is fiery in quality, which is active in the sense of sight, and which is connected in some way with the functions of the heart and spine.

This power is the light power which makes vision possible. It is also the life power actually centered in the heart, and coursing through the great "main cable" of the spinal cord, whence it is distributed by the nerves to every part of the physical organism.

COLORING INSTRUCTIONS

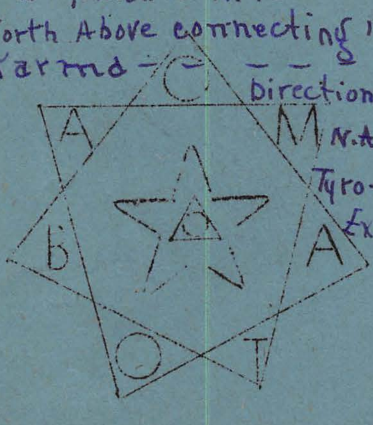
YELLOW: Background, lion's eye.
GREEN: Foliage, rose leaves, leaves in woman's hair, foreground (but do not extend all the way in right foreground, because the mountain range carries over to the right).
VIOLET: Mountain (both sides of background).
WHITE: Woman's dress, lion's teeth.
BLONDE: Woman's hair.
RED: Roses, lion, flower in woman's hair.

Pay particular attention to this lesson and the next. They deal with the force you are using for the regeneration of your personality. Use it, and you will attain the heights. Abuse it, and it will destroy you. It is the cosmic electricity mentioned by Madame Blavatsky in The Secret Doctrine:

"Mighty word, and still mightier symbol! Sacred regenerator of a no less sacred progeny; of fire--the creator, the preserver, and the destroyer; of light--the essence of our divine ancestors; of flame--the Soul of things."

TAROT FUNDAMENTALS

STRENGTH - 8



20

16-17-18-19 - directions not same if higher being east

TAROT FUNDAMENTALS

LESSON TWENTY

STRENGTH

In your tableau, Key 8 is the first of the second row of Keys, which, you remember, represents the laws or agencies whereby the principles symbolized by the Keys numbered from 1 to 7 are carried into operation. Key 8 represents the law which is the means for expressing the principle of attention pictured by the Magician.

This law is suggestion. It is dealt with at some length in Lesson 3 of SEVEN STEPS. Review what is written there, in connection with this present lesson.

It is by means of suggestion that the force concentrated by acts of attention is carried into manifestation, for the modification of external conditions. Remember, the force so concentrated is a perfect Unity, designated by the Hebrew noun AChD, achad or echud. It is also the Love-force, as indicated by the numeral identity between AChD, Unity, and AHBH, ahebah, love. Ponder this in meditation, and you will find another clue to the Secret of Works.

Note particularly that 13, the number linking these two Hebrew words, is the number of a Tarot Key which, as you will learn from Lesson 29, is related both to Unity and Love.

The woman in Key 8 is the High Priestess, the Empress, and the Lady Eve of Key 6. She symbolizes the human aspect of subconsciousness, controlling and directing the functions of every organ in the body, and directing the currents of Prana, the vital energy or Life-Breath. The adjustment of personality to the

point where such control and direction changes bodily structure and chemistry to the degree that the physical organism may make practical application of the high potencies of superconscious life, is the work of subconsciousness, operating in accordance with the law of suggestion.

Like the Empress, the woman is fair-haired and crowned. Her crown is of flowers, instead of stars. This hints that we are concerned in Key 8 with organic processes, rather than with the inorganic cosmic forces symbolized by the hexagram on the Empress' crown.

Furthermore, flowers are the reproductive organs of the vegetable kingdom, and a crown always stands for Will, because in Qabalah the technical name for the Prĩmal Will is KThR, Kether, the Crown. Thus the crown of flowers means that the sovereignty exercised by the human subconsciousness over the various grades of being below the human level is a sovereignty having to do with intelligent control of the serpent power which is the agency at work in vegetable, animal and human reproduction.

Over the woman's head is a horizontal 8, like that hovering over the head of the Magician. For she partakes of his influence, and typifies subconscious reaction to the principle he personifies. In one sense everything symbolized by Key 8 may be regarded as a development of the symbolism of the roses and lilies growing in the Magician's garden.

The Empress and the High Priestess sit. This woman, like the one in Key 6, stands. The High Priestess is subconsciousness, conceived as the recorder and preserver of the various impressions originating at conscious and superconscious levels. The Empress typi-

fies the germination of mental images through subconscious responses to conscious and superconscious stimuli. The woman in Key 6 shows a more active response of subconsciousness to superconscious potencies and guidance. Now, in Key 8, the woman is shown controlling all the forces of nature below the human level.

Her robe is pure white, like the inner garments of the Fool and the Magician. This garment represents the purified aspect of subconsciousness, which it assumes as a result of intelligent application of the law that it is, at all times, amenable to control by suggestion. White stands also for the Divine Unity, and is an emblem of purity and innocence, hence of regeneration, which results in a personal realization of the truth that the ALL is ONE.

The chain of roses which goes round the woman's waist and encircles the lion's neck is intended to represent a figure 8, though this is not very clearly shown in the picture. Roses symbolize desire, hence the chain is a systematic series of desires, woven together. Rightly cultivated and combined, desires are the most potent form of suggestion. [By definite formulation of desire, in harmony with the real nature of things, we can dominate the mighty forces of nature below the human level of activity.]

As king of beasts, the lion represents the highest forms of development in the kingdoms of nature below the level of man. He is the ruling principle of the animal nature. He is also an alchemical symbol of one of the most important principles in the Great Work. That work is the transmutation of the gross forms of natural humanity into the Stone of the Wise, perfected man.

In alchemical books we read of the Green Lion, the Red Lion and the Old Lion. The Green Lion is the animal nature, before it has been ripened and purified. The Red Lion is the animal nature brought under control of the higher aspects of man's spiritual being. The Red Lion is the one in Key 8. The Old Lion represents a special state of consciousness which becomes manifest after the work of purification has changed the Green Lion into the Red Lion. In the state of consciousness which the Old Lion symbolizes, one senses directly the eternal radiant mental energy which, because it <u>was</u> before anything else had been brought into manifestation, is, in time relations, older than anything else.

Among the ideas suggested by the word <u>lion</u> are: rulership (since the lion is the king of beasts), courage, bravery, valor (also sumbolized by the color red), tenacity, resolve, fortitude, decision, will. We say that a person having these qualities has "backbone," and this links up with the lion as a symbol of the sign Leo, said by astrologers to govern the back and spine.

North-Above is the direction attributed to the letter Teth, and to Key 8. In the Cube of Space (See Lesson 18), North-Above is assigned to the upper northern edge of the cube.

Thus it is the upper boundary of the northern face, and the northern boundary of the top face. The north face is assigned to the letter Peh and Key 16, which correspond to the force astrologically related to the planet Mars. The top face corresponds to the direction Above, assigned to the letter Beth, to Key 1, and to the planet Mercury.

Thus in North-Above are joined the powers symbolized by Keys 1 and 16. Key 1 represents

the self-conscious level of mental activity. Key 16 represents the fiery energies which, in Key 1, are symbolized by the red outer mantle of the Magician.

Key 8, then, shows what happens when cosmic fire is controlled by self-conscious acts of attention. Furthermore, since Key 8 is North-Above, we may understand that what is pictured in this Key is a direct consequence of intentional, conscious practice. The situation represented by the symbols of this Key is not a spontaneous natural development. It is the result of deliberate intentions and purposes consciously formulated. It is the consequence of knowledge consciously acquired. The outcome of practice consciously undertaken.

To be sure, the law of suggestion is a law which works, whether we know anything about it or not. But it does not work this way unless we do know, and apply our knowledge. Key 8 shows the positive and constructive use of the law of suggestion in the work of personal regeneration. What it symbolizes is a situation which never occurs without the introduction of an impulse proceeding from what Tarot typifies by the Magician.

Here we approach one difficulty of Ageless Wisdom. In order to perform the Great Work, we must undertake the initial stages as if we were doing something of our own volition, by our own power.

Certainly it seems that way. It involves a distinct sense of effort. There is a deliberate exercise of power. Ways and means are carefully selected. The initial steps in the work require strict self-discipline. No person who does not determinedly "take himself in hand" ever performs the Great Work of regeneration.

All this looks like the exercise of a very definite personal will, and feels like it in the earlier stages of the practice. Yet the sages continually remind us that this feeling is illusive, and part of their traditional discipline consists in mental practice which builds up, gradually, a realization that the work is not accomplished by personal effort at all.

By prolonged practice of this kind, pursued sometimes for months and years without any apparent result, those who follow the Way of Liberation effect changes in their subconsciousness. These changes are symbolized in Key 8, and produce at the same time the result shown in Key 16.

When we come to the latter Key, the nature of this result will be more fully explained. Even here we may say that it is the overthrow of a false conception of personal activity by a lightning-like flash of true inspiration.

Because few persons have courage and persistence to continue the preliminary work in spire of its apparent fruitlessness, and because not many choose to practice the resolute denial of self-will required by every occult system of discipline, the number of adepts in proportion to the world's population is small.

All recent vaporings to the contrary notwithstanding, the time will never come when these first steps will not be required. No suspension of the discipline, for any reason whatever, can be made for the adherents of any school or teacher. For the discipline is not imposed by men, or higher beings. It is the consequence of natural laws of physical and mental growth. They can never be changed, because they are part of the essential nature of all living beings.

The line of North-Above, being the upper northern edge of the Cube of Space, connects the upper end of the line North-East (assigned to Heh and the Emperor) to the upper end of the line North-West (assigned to Lamed and Justice). Thus Key 8 is shown to be the connecting link between Keys 4 and 11, at the level of consciousness represented by the direction Above, the letter Beth, and Key 1, the Magician.

You have not yet received an interpretation of Key 11, but one of its meanings is Work or Action, or, as Hindus term it, Karma. Hence you will be able to understand that Key 8 is the connecting link which carries the power of Reason, the Constituting Intelligence (Key 4), into the field of activity which has to do with human action and its results.

What is pictured in Key 8 is the agency whereby the power of control over the conditions of our external environment, symbolized by Key 4, is brought to bear upon all the complex operations of natural law designated by the term Karma.

This means that Karma can be modified. It is true that action and reaction are equal, and that today brings us into situations which are consequences of our past actions. We have to work with these situations as they arise; but it makes a great deal of difference whether we approach them ignorantly or intelligently.

If we know the law, we may produce results not spontaneously provided by natural reactions to stimuli originating at some period in the past. It is by bringing about the situation pictured as the taming of the Red Lion that the Cosmic Reason may be brought to bear for the adjustment of Karmic reactions.

Reference to the diagram of the Cube which accompanies Lesson 18 will show you that the line corresponding to Key 8 is also the link between the line assigned to Zain (Key 6, the Lovers) and the line corresponding to Samekh (Key 14, Temperance). Since the northern ends of these two lines are joined by the line assigned to Key 8, we know that Key 8 may be regarded as being a link between that part of Key 6 which shows the woman, the Tree of the Knowledge of Good and Evil, and the serpent, and that part of Key 14 which shows a lion, a vase of water, and a range of mountains over which floats a crown.

IN MOST TAROT KEYS, THE PART OF THE PICTURE ON THE OBSERVER'S LEFT CORRESPONDS TO THE DIRECTION NORTH, AND THE PART OF THE DESIGN ON THE OBSERVER'S RIGHT CORRESPONDS TO SOUTH. THIS MAKES WHAT IS IN THE BACKGROUND CORRESPOND TO THE DIRECTION EAST, AND WHAT IS IN THE FORE GROUND CORRESPOND TO THE DIRECTION WEST. Exceptions are Keys 16, 17, 18 and 19.

We look at the Tarot Keys from the symbolic West, facing the East. So do we look at the diagram of the Cube of Space, which is one of the most important esoteric clues to the meaning of Tarot, hitherto unpublished.

Because you have not studied Key 14, it is inadvisable to enter into an explanation of the meaning of Key 8 as connecting Keys 6 and 14. Yet the fact that these two Keys are so connected by Key 8 needs to be mentioned here, and you will do well to pay close attention to this part of the lesson. Remember, you already know, interiorly, the meaning of this, and the fact that we have brought the correspondence to your attention will begin to have its effect on your subconsciousness. Thus,

when you reach Lesson 32, you will find that the explanations given there are easier to grasp because, in the meantime, the seed-idea now planted will have been growing.

The scen in Key 8 is an open plain, in contrast to the walled city of Key 7. What we are considering here is the operation of a law at work everywhere in nature. In no sense is this law dependent on artificial conditions of man-made civilization. The law of suggestion is always in operation. It is the primary law of subconsciousness.

Every kingdom of nature is represented in this picture. The woman stands for the human kingdom. The lion is chief of the animal kingdom. Roses are the royal flowers, and the flowers, grass and trees belong to the vegetable realm. They grow from the earth, which is disintegrated stone, and in the background a mountain, like that in the background of the sixth Key, completes the representation of the mineral kingdom.

This serves to remind us that all natural forms and forces are expressions of the one Great Magical Agent, and are all subject to the law pictured here. The animal nature is subordinate to the human, the vegetable to the animal, the mineral to the vegetable. This control does not need to be established. It is already in effect. Yet the greater number of human beings experience the consequences of its negative operation, because they do not know how to reap the benefits of its positive application.

The difference between a tyro in practical occultsim and a great adept is this: The tyro has little or no knowledge of the fact that subconsciousness at the human level automati-

cally responds to the predominant suggestions which originate at the conscious level. Hence he sets up activities having reactions which are negative and pain-bearing. His subconscious control of forces below his conscious level makes those forces take form as destructive reaction in his own body, and in the bodies of other persons. Furthermore, this destructive reaction extends into the realms of nature below the animal kingdom, and the result is that the person finds his control of subconsciousness working in reverse. Thus it comes about that everything and everybody seem to be against him.

An adept, on the contrary, knows that the subtle power of the Great Magical Agent conceals the true nature of things by seeming to expose them uncovered. Hence he takes nothing at its superficial value. He looks attentively at the world reported by his senses. Thus he detects hidden relationships, and in the long run, he comes consciously and subconsciously under the guidance of the One Self symbolized by the Hierophant, by the angel in Key 6, and by the charioteer in Key 7. Then his personal subconsciousness is purified, and wears the white garment of wisdom, as in Key 8. The consequence is that the reactions from the kingdoms of nature below the human level are favorable to an adept.

There has been no change in the underlying law. Neither has the adept gained control which the tyro has not. The adept uses the already existing law positively. The tyro employs the same law negatively. The adept is wise: the tyro is ignorant. That is all; but in that single difference is the difference between freedom and bondage, joy and misery, success and failure, health and disease.

Your practice this week is highly important. Spare no effort to carry it out. The most valuable lesson you can learn is that of seeing through appearances, and the consequent discovery of the One Reality veiled by them. Whenever you have anything to do with another person, try to keep in mind that it is not the appearance, not the external details of personality, that you speak or write to, or that you are in any way concerned with. Remember that his inner nature is identical with yours, and try to see, with the mind's eye, the real man behind the mask of personality. Do this with the members of your family, with your friends and business associates, even with the strangers you pass on the street.

At first this may seem difficult, expecially when you are dealing with those who, for any reason (or unreason), are unpleasant or repulsive to you. Make the attempt just the same. You will find greater practical values under such circumstances than in your dealings with persons you like.

Don't make the mistake of being sentimental or emotional about it. This is an exercise in mental suggestion. Look deliberately for the good and the beautiful in every one. Don't just affirm it. Don't pretend it's there. LOOK! You'll find it when you develop eyes to see.

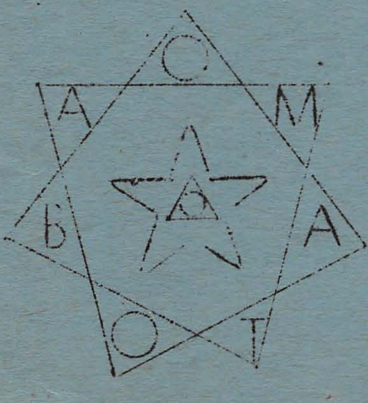
Watch your tongue. Don't gossip. Do not discuss the unlovable qualities of any other person. Make an effort to see the Self of all men and women you meet as perfect. Thus will you help yourself by telling yourself the truth about all men, and the power of your thought will bless those on whom you turn it.

This exercise has far-reaching consequences which we purposely refrain from discussing

now. It will be better and more interesting for you to find out for yourself. This is one of the most valuable, though simple, means of developing really penetrative vision. He who has this insight possesses a key to limitless power.

TAROT FUNDAMENTALS

RESPONSE - 9



TAROT FUNDAMENTALS
LESSON TWENTY-ONE
RESPONSE

The law attributed to Key 9 is Response. This law may be stated thus: EVERY ACTIVITY OF HUMAN PERSONALITY IS REALLY A RESPONSE TO THE INITIATIVE OF THE ORIGINATING PRINCIPLE OF THE UNIVERSE. The essential thought here is that no personal activity whatever has its beginning, source, or origin within the limits of the personality. All personal action is derived, reflective, responsive.

To every one of us it seems that our states of mind and our actions express purely personal motives. This semblance of personal initiative affects the most illumined of wise men, except in rare instances of ecstatic identification with the Absolute, just as it does anyone else. A wise man, however, knows better. He thinks differently from those who try to live on the assumption that personal thought, feeling and action are self-caused. His words, whenever they are recorded, are sure to include some reference to the fact that he really does nothing of himself.

Personality is the mask of the true IDENTITY. This IDENTITY is superior to, and is not limited by, the conditions of personality. It is from this inner and superior IDENTITY that all original impulse flows, and all the activities of personality--the instrument or vehicle--are but effects of this outward and downward movement of the energy, or working power, of the TRUE IDENTITY, or I AM.

Ageless Wisdom declares there is but ONE IDENTITY in the universe. THIS ONE IDENTITY IS THE SINGLE SOURCE OF ALL FORMS OF EXISTENCE HERE, OR ANYWHERE. Its presence is the substance of everything. The mental quality of

the ONE IDENTITY is what is manifested in any particular expression of consciousness. The energy of the ONE IDENTITY is what is released in any particular form of activity.

Your personality is but one of its innumerable forms of expression. Your real nature is none other than that ONE. Hence, whatever laws and forces condition the activity of your personality must be laws and forces proceeding from your TRUE IDENTITY.

The Hebrew letter Yod resembles a tongue of flame. It is a component part of every letter of the ancient Chaldean alphabet now generally known as "square Hebrew," to distinguish it from the earlier script used by the Children of Israel before the Captivity.

Because Yod is the foundation of the letters, and looks like a flame, the Chaldean or square Hebrew alphabet is often named "The Flame Alphabet." The Hebrew alphabet itself is a symbol of everything that ever was or ever will be. Thus the letter Yod, as a component part of every letter, symbolizes the flame of spiritual energy which is present in all forms of the Life-power's self-expression.

Yod is a Hebrew noun meaning "the hand of man." Thus it is directly connected with the ancient doctrine: THE PRIMARY AND FUNDAMENTAL REALITY OF THE UNIVERSE IS IDENTICAL WITH THE POWER EXPRESSED BY THE HANDIWORK OF HUMAN BEINGS.

It is said that the upper point of Yod represents the Primal Will, while the reat of the letter corresponds to the aspect of the Life-power named Wisdom. This means that all mental activity is derived directly from the essential Will of the ONE IDENTITY, and this mental activity, or volition, takes form as the Wisdom which is the basis of the entire

cosmic order. Furthermore, the mental activity of the Primal Will, symbolized by the upper point of the Yod, expands into the life-force of all beings, and this life-force is fiery, as the shape of the letter suggests.

The hand of man is also the seat of highly organized centers of the sense of touch. This sense is therefore assigned to Yod.

The hand is also a striking symbol of that whereby the human mind makes contact with the superconsciousness above it. Thus in Key 1, representing Mercury and the conscious mind, it is the right hand of the Magician which has lifted the wand whereby his contact with the higher level is established. Furthermore, the uplifted wand symbolizes the sublimation of the serpent-power or libido.

The most intense forms of ecstatic union with the Absolute are often described in imagery closely approaching the erotic. Why? Because the most intense feeling of pleasure is experienced through the sense of touch, and the higher forms of interior union with the ONE IDENTITY are experiences of bliss so intense that they who attempt to describe such experiences usually turn to erotic imagery.

Key 9 represents attainment through union. (This means that the end of the Path is reached when the personality meets the inner Self, in perfect contact.) A graphic symbol of this is the slow, steady growth, throughout the ages, of stalagmites and stalactites in a cave. In that growth, the stalactite which extends itself downward from the roof of the cave is the active agent. The upward growth of the stalagmite from the floor of the cave, is a response to the steady downpour of drops of a limestone solution from the stalactite. The stalactite may be taken as a symbol of the ONE

IDENTITY, ever moving itself nearer to union with the ascending personality symbolized by the stalagmite. When at last they reach the stage of growth where they make contact, their united form is a pillar, approximately the shapte of the letter I, which is the English Latin and Greek equivalent for Yod.

In writing the figure 9 in ordinary script, the first part of the character is a reproduction of the zero sign, and from the point where the circle is closed, a straight line, or figure 1, descends. In writing the circular part, one's hand describes a complete circuit, suggesting the completion of a course of action. Then the straight line is drawn, a figure 1, symbol of beginning.

The end of one cycle is always the beginning of another. Attainment is never complete. After the union of the personality with the ONE IDENTITY, there are greater heights to scale.

Attributed to the letter Yod, and thus to Key 9, is the zodiacal sign Virgo. It is ruled by Mercury, that is, by the power symbolized in Tarot as the Magician; and astrologers say Mercury is exalted also in Virgo. Thus in Key 9 we have a symbol of the highest expression of what is pictured by Key 1.

Mercury represents the Life-power working at the self-conscious level, where the brain is its most important instrument. The physiological field of Mercury's operation in the brain is the frontal lobe of that organ. Our greatest brain-physiologist, Dr. Frederick Tilney, calls the frontal lobe "Master of Destiny." In it are the controls which determine all bodily responses. One of the most important areas wherein are exerted the controls of which the frontal lobe of the brain is the

organ is the part of the body astrology puts under the dominion of Virgo.

This area is the abdominal region, and especially the upper part of the small intestine, where food is assimilated and sent to the various organs which transmute it into bone, tissue and the various secretions indispensable to physical existence. At one stage of intestinal digestion, food is transformed into an oily, milky substance named chyle, from which the lacteals absorb nourishment for the blood stream.

When, under proper self-conscious direction, the finer forces always present in chyle are liberated into the blood stream, these forces energize brain centers which function in the experience termed illumination.

Pursue this thought as far as you can, beyond this brief explanation. Consider that in all legends of World Saviors, the Great One is born of a virgin. Consider also that Jesus is said to have been born in Bethlehem, which means "The House of Bread," and that when the shepherds came to adore him, they found the babe lying in a manger. The liberating power is born, or released, in the dark cave of the House of Bread.

[Among the highest expressions of human consciousness are those which control the activities of the intestinal tract.] This may seem strange, but it is perfectly true. We control the activities of the assimilative portion of the intestinal tract by [choosing carefully what we eat, and by utilizing the law of suggestion to effect the release of the subtle forces from chyle.]

This last seldom happens unless one knows of the possibility, understands to some degree how such release of subtle force will bring

about illumination, and definitely takes himself in hand for the sake of accomplishing the Great Work.

It has been said that God chooses the weak things of the world to confound the wise, and certainly the fact that illumination depends on the release into the blood stream of a subtle force which is generated in the intestinal tract is one not likely to appeal to sentimental aesthetes. But there it is, a stubborn fact, and for those who have eyes to see, real beauty may be found in it.

Ponder the ideas of this lesson during the coming week. Try to see in how many ways you can penetrate the veil of appearances, and see with the mind's eye that your personal activities are really responses to the impact of the Universal Will. See, if you can, how little by little, in the dark cave of the House of Bread, the Life-power is weaving the vesture of a finer vehicle, through which you will, eventually, become consciously aware of your union with the ONE IDENTITY.

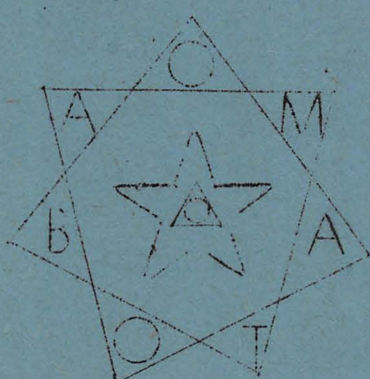
COLORING INSTRUCTIONS

YELLOW: Lantern rays, between black lines.
BLUE: Hermit's cap.
BROWN: Staff, shoe.
GRAY: Robe (not right sleeve of undergarment), foreground (not peaks).
WHITE: Hair, beard, right sleeve, mountain peaks.
INDIGO or BLACK: Background. Indigo is deep blue-violet and black. The scene is a night sky. Better use black, if you are not skilled with colors.

22

TAROT FUNDAMENTALS

THE HERMIT - 9



7-2

TAROT FUNDAMENTALS

LESSON TWENTY-TWO

THE HERMIT

9 is said to be the number of adeptship and of prophecy. It is easy to see how the Hermit represents adeptship, for he stands on a mountain peak. His staff is in his left hand, to show he does not need it for climbing. It is evident that he has reached the top, that he stands at the summit of the path of occult attainment.

That he represents prophecy is not so obvious, though his white beard and venerable aspect suggest traditional conceptions of how a prophet looks. Yet this picture really does express the idea of prophecy.

A prophet, remember, is not merely one who makes predictions. Any fortune-teller, or any political campaign manager, might be called a prophet, were that all. A true prophet is one who knows his vision of the future is true because it is founded on accurate understanding of principles.

By applying his knowledge of principles to the study of nations and races, a true prophet can predict their future. Sometimes the writings of great prophets offer hope. "Change your ways, and the evil I see may be averted. Come back to the Way of Liberation, and you shall be free."

At other times, their prophetic knowledge shows that a person or a nation has gone too far in the wrong direction to avoid the consequences of evil behavior. Then the voice of prophecy is a voice of doom.

The Hermit stands looking down over the path he has ascended. Others are climbing the

same way, and he watches their upward progress with benevolent interest. He is familiar with every step. He knows all the by-paths. He has himself surmounted every danger. He feels for every climber, and holds out his lantern as a beacon of encouragement.

We need to keep remembering this. For the Hermit is a symbol of the I AM which is at one and the same time above and within us all. By means of Key 9, Tarot tells us we are in continual contact with a Reality which knows all we have ever thought, all we have ever done, and knows also every step of the path ahead of us.

This does not mean fate, as generally understood. It does mean a kind of predestination, because we are all destined sometime to reach the height whereon the Hermit stands. Yet no "outside" force is driving us remorselessly onward. An indwelling Presence, timeless because eternal, knows every experience we must pass through in terms of time and space, to fulfil this destiny which is ours.

Sympathetically and lovingly, this Presence guides us. It sends the light of its omniscience into our personal consciousness, to give us courage to continue the journey.

The Hermit is "He who stands alone." The title shows this, being derived from a root meaning "solitary." Thus the name of this Key connects with the Hebrew noun IChIDH, Yekhidah, meaning "the single, the indivisible," in Hebrew philosophy, the term for the ONE IDENTITY, just as Atman, in Sanskrit, designates the same Reality.

Yekhidah is said to be seated in the first and highest sphere of being, named Kether, the Crown, and corresponding to the number 1. The

Crown is the Primal Will to which, as you learned from the preceding lesson, the upper point of the letter Yod is assigned.

The Hermit, therefore, is a representation of the Ancient of Days, or the ONE IDENTITY, as the Will Power in the universe. To this Power all forms of its self-expression respond. It has no support other than itself. Thus one book of Hebrew Wisdom says the letter Yod is "above all (symbolizing the Father) and with Him is none other associated." [The name AB, Ab, Father, is also the special designation of the aspect of Reality which is the seat of the life-force in human personality.]

"He who stands alone" symbolizes adeptship also, because an adept, consciously identifying himself with all that is, by this very attitude sets himself apart from all but others like himself, because he cannot share his knowledge with those who do not comprehend it. By reason of his superior knowledge, he must needs be a hermit. Yet his is by no means the proud separativeness of an egotist. There was no tinge of egotism in the remark which legend attributes to Einstein--that not twelve men in all the world could understand his theory of relativity. Einstein says now that he never made this remark, but even if he had, it would have been free from egotism. [Superiority and loneliness go together.] Yet the loneliness of a sage is not as the lonesomeness of the unenlightened. A sage has what the ignorant do not enjoy--continual companionship with the ONE SELF, unbroken awareness of union with the One Reality which is the sage's own IDENTITY.

The scene in Key 9 is a direct antithesis to that of the preceding Key. In Key 8 we see

fertile valley warmed by the sun. Here is
n icy, wind-swept peak, wrapped in darkness.
This does not mean that they who reach the
eights of adeptship receive naught for their
ains but a sterile, i c y perception of
bstract truth. The Hermit himself is warmly
lad. He carries his own light. The cold and
arkness merely symbolize the latency of the
iery activity of the One Force, and are in
ontrast to the lion of Key 8. The heights of
piritual consciousness seem cold and dark to
hose who have not scaled them; but they who
tand upon these lofty peaks endure no dis-
omfort.

The ice at the Hermit's feet is the source
f the river in the Empress' garden, the same
iver which flows behind the Emperor and the
hariot. This ice, therefore, is the sub-
tance of the High Priestess' robe, in another
orm. That robe, as you read in Lesson 8,
ymbolizes the root matter which underlies all
ariations of form. In Key 9, the vibratory
otion of the root matter is represented as
eing arrested and crystallized (ice), because
he symbolism of Key 9 refers to THAT which
oes not, itself, enter into action, though it
s the source of all activity throughout the
niverse.

A bearded ancient is the central figure of
this picture. He is the "Most Holy Ancient
One," identified in Qabalah with the Primal
Will. He is clad in gray, a mixture of black
and white, the colors of the High Priestess'
pillars, of the wand and rose of the Fool, and
of the sphinxes which draw the Chariot. His
garment therefore represents the union and
equilibration of all pairs of opposites.

His cap is shaped like a letter Yod. It is
blue, the color of the High Priestess' robe,

to intimate that the One Identity always perfectly recollects its own nature and powers. The cap, moreover, is a sort of crown, so that this bit of symbolism says to an initiated observer: The Crown is Yod. No comment is required. They who are ready to receive the instruction compressed into these four words will perceive the tremendous import of the statement. Yet it would be impossible to give any more light to the unprepared, though we devoted many pages to attempts at explanation.

The Hermit has brought his lantern and staff from the valley below, whence he came. The staff, a branch of a tree, is a product of the organic side of nature. It refers to the fiery activity of the serpent power of Key 8. The Hermit used this power to help him climb the mountain, and in some versions of Tarot the staff is drawn to look like a serpent. In other versions, but not the older ones, a coiled snake with uplifted head is on the ground in front of the Hermit. This is an unnecessary addition. The staff itself is sufficient indication of the serpent power. The Hermit holds the staff in his left hand to show that he no longer needs it for climbing.

The staff grew, but the lantern was made. It is of glass and metal, derived from the inorganic side of nature. The basic principles on which our understanding of cosmic law is founded are discoverable in the physical, chemical and electrical activities of the mineral kingdom. Our chief source of illumination (the lantern) is man's adaptation of these basic activities. Yet we rely on the Life-power's expression through organic beings (the staff) to assist us in our efforts to rise above the limitations of self-con-

sciousness to the heights of superconscious realization.

The light in the lantern is from a six-pointed star. The star is composed of two interlaced equilateral triangles. From time immemorial it has typified the union of opposites. One great Master of the Wisdom has written that he who understands this symbol of the hexagram in all its aspects is virtually an adept.

Because it is a symbol of the number 6, the star has special Tarot reference to Key 6. It indicates that discrimination is the source of enlightenment. Astrologically, it refers to Virgo, sixth sign of the zodiac, which is attributed to the letter Yod.

To Yod also is assigned the direction North-Below, corresponding to the line of the Cube of Space in which North (Peh, Key 16) and Below (Gimel, Key 2) are united. What is symbolized by Key 9 is something at work in man at the subconscious level. This is true, in spite of all the symbolism suggesting height. Our contact with the ONE IDENTITY is an <u>interior</u> contact, made in the <u>darkness</u> of the subconsciousness.

(Subconsciousness is our instrument for communion with superconsciousness.) Thus the Tarot tableau in Lesson 2 shows the number 9 <u>between</u> 2 and 16, as the agency which carries the power of 2 into the field of expression represented by 16. The power expressed by the Hermit is drawn from the source typified by the High Priestess, and it is applied to the activity symbolized by Key 16. Through right recollection (Key 2) we come to know the ONE IDENTITY (Key 9), and this knowledge overthrows all structures of separative delusion

(Key 16). The lightning-flash in Key 16 is a ray from the Hermit's lantern.

The line North-Below connects the lower end of the line North-East (Heh, Key 4) to the lower end of the line North-West (Lamed, Key 11). For Key 9 represents cosmic forces working at subconscious levels to bring to bear upon Karma (Key 11) the ordering and controlling power of the Constituting Intelligence (Key 4).

This is in accordance with the principle of antithesis which makes every Key of Tarot a contrast to the Key which precedes it. In Key 8, the emphasis was on personal effort, on conscious control of the animal and other subhuman forces. The stress in Key 9 falls on the doctrine that personal action is really a response to superconscious influence. The most important transformations are those of which we are quite unconscious. They occur below the threshold of conscious awareness, in that region of our physical bodies which, say astrologers, is governed by the sign Virgo.

Yet these transformations are direct consequences of the conscious effort pictured by Key 8. Just as the record on the scroll of the High Priestess is derived from what the Magician observes, so is the contact which is established interiorly, whereby we become aware of the ONE IDENTITY, a consequence of the working of the power of the Magician through the agency of the woman in Key 8. For it must be remembered that this woman is just the instrumentality through which the Magician works. It is <u>his</u> power that tames the lion, not hers.

Therefore Key 9 represents not only the rulership but also the exaltation, of the planet Mercury. This astrological doctrine,

as applied in practical occultism, means that our power to take conscious command of certain processes which go on in the Virgo region of the human body enables us to set a pattern for subconsciousness, a pattern whereby the human body is transformed into a finer, regenerated vehicle for the ONE SELF.

The actual building process is made possible by changes in the blood stream. These changes are initiated in the Virgo region of the human body.

They are never begun until one understands, intellectually and rationally, the law which makes them possible. One must know that subconsciousness is amenable to suggestion. One must know that subconsciousness controls body-functions and body structure. One must know that patterns impressed on subconsciousness from the self-conscious level will begin alterations in blood chemistry, in organic functions, and even in the structure of certain parts of the body. One must know that the human body is built from materials taken into the blood stream from chyle in the small intestine. All this knowledge is really a participation in the Constituting Intelligence symbolized by the Emperor.

It is head knowledge, brought into our personal field of consciousness by the functions of the brain, ruled by Aries. It is a sharing of the vision of reality which is always present to the all-seeing eye of Universal Mind. Thus it corresponds to the Emperor, and to the direction North-East.

Through bodily changes occurring in the Virgo region, this head knowledge is actually incorporated into the physical organism. It is then brought to bear on that part of the body which, as being under the astrological

dominion of Libra, corresponds to the line North-West on the Cube of Space, and to Key 11 in Tarot.

Libra governs the kidneys and adrenals. In the Libra area of the body are organs which perform some of the most important physical functions. This lesson is not the place to discuss these functions, which will come in for more extended examination in the course entitled PRINCIPLES AND PRACTICE OF THE GREAT WORK. Yet here is may be said that organs in the Libra area control the state of chemical equilibrium in the blood stream. (Upon this equilibrium not only ordinary health, but also the special organic condition peculiar to adeptship, absolutely depends.)

The line North-Below connects also the northern end of the line East-Below, assigned to the letter Cheth, and to Key 7, with the northern end of the line West-Below, assigned to the letter Ayin and Key 15. This relation, like that between Zain and Samekh, mentioned Lesson 20, must wait explanation until we study Key 15. In the meantime, you should take careful note of all the symbols on the left-hand, or northern, side of Key 7. In these you will find indications as to the sources of power expressed through the agency of Key 9, and brought to bear through that agency on what is pictured by Key 15.

In conclusion, we may say that the picture of the Hermit tells us that above the merely personal level of our daily experience is a real Presence, which now IS all that we aspire to be. That Presence, however far off it may seem, however inadequately we may understand it, however shrouded in darkness and obscurity its real nature, is friendly and helpful.

Comprehend it we may not. Touch it we can, whenever we remember to do so. Only by an illusion are we separate from it. In truth it enters into every detail of our lives. Actively present in all we think, or say, or do is this One Identity, the Ancient of the Ancient Ones, the fundamental and sole Will, whence all manifestation proceeds.

Key 9 has direct connection with each of the Keys preceding it. As the number 9, it is the end of a numerical cycle, and includes within itself each of the preceding numbers.

For instance, the Hermit is connected in many ways with the Fool. He is the Fool, after the latter's ascent from the valley of manifestation. The Fool is Spirit in its aspect of Eternal Youth. The Hermit is the same Spirit, in its aspect of all-embracing experience. Both are really one, for youth and age are but appearances of the No-Thing, which is at once the youngest and the oldest reality in the universe.

This week try to establish a logical connection between Key 9 and the other Keys from 0 to 8 inclusive. You will find this exercise of great benefit in your Tarot work, since it is essential that you learn to recognize the relationships existing among the Keys. Skill in this comes from practice. At first it may seem difficult, but if you persist it will be easier and easier. Be sure you make the attempt. Write what you discover in your occult diary.

TAROT FUNDAMENTALS

ROTATION - 10



TAROT FUNDAMENTALS

LESSON TWENTY-THREE

ROTATION

The number 10 is a combination of 0 and 1. On page 6 of Lesson 2 is a statement that 10 symbolizes the eternal creativeness of the Life-power, the incessant whirling forth of the self-expression of the Primal Will, the ever-turning Wheel of Manifestation. Let us consider the meaning of this.

0 is a symbol of the One Force. 1 is a symbol of the POINT wherein that Force concentrates itself. Concerning this, review the instruction in Lessons 3, 4 and 5. At the Central Point within itself, the One Force becomes active. This, consequently, is the Point where motion begins.

What we are thinking of now is prior to all physical manifestation. It precedes the manifestation of things. It is the concentration of energy in free space. The free space, further, is mental space. There is nothing but consciousness of itself at this POINT where the One spirit wakens into activity.

Because there can be no other mode of activity at this first awakening of consciousness, the activity we are now considering must be, as Judge Troward has pointed out, activity which is wholly self-sustained. He goes on to say:

"The law of reciprocity, therefore, demands a similar self-sustained motion in the material correspondence, and mathematical considerations show that the only sort of motion which can sustain a self-supporting body *in vacuo* is a rotary motion, bringing the body itself into a spherical form.

"Now this is exactly what we find at both extremes of the material world. At the big end the spheres of the planets rotating on their axes and revolving round the sun; and at the little end the spheres of the atoms consisting of particles which, modern science tells us, in like manner rotate around a common center at distances which are astronomical compared with their own mass. Thus the two ultimate units of physical manifestation, the atom and the planet, both follow the same law of self-sustained motion which we have found that, on a priori grounds, they ought in order to express the primary activity of Spirit. And we may note in passing that this rotary, or absolute, motion is a combination of the only two possible modes of relative motion, that is to say centrifugal and centripetal motion; so that in rotary or absolute motion we find that both polarities of motion are included, thus repeating on the purely mechanical side the primordial principle of the Unity including the Duality in itself."

This quotation from The Creative Process in the Individual, pages 29-30, deserves careful study. It is full of meat. Build up in your mind an image of the initial whirling motion in the vast expanse of the Limitless Light.

The doctrine of Rotation is one of the most important in occultism, for it is concerned with the principles of growth, involution and evolution, action and reaction, and the reciprocal relation between every pair of opposites throughout the universe. This doctrine, you should remember, has to do with things in manifestation. Do not confuse absolute motion with the Absolute. Absolute motion is so called because it is self-derived and self-

sustained, without being dependent on, nor conditioned by, other modes of activity.

The Hebrew letter Kaph printed on Key 10 represents a hand in the act of grasping, or a closed fist. Close your fist and turn it with the thumb toward you. See how the forefinger and thumb form a spiral.

The activity of the One Force is not simply circular in form. It is spiral. Thus, and only thus, is growth possible, does evolution come about. The motion appears to return to its starting-point, but at each revolution it begins at a higher level. Review what was said about spiral activity in Lesson 19.

The basic idea suggested by Kaph is comprehension or grasp. As stated above, we deal in this lesson with a law of finite manifestation. This law is within our mental grasp. It may be, and is, a law operative throughout unimaginable immensities. Yet it is finite, and we can comprehend it. The principle of rotation at work through the entire series of cosmic manifestations is an intelligible principle. We can understand and apply it. It has been symbolized from time immemorial by a turning wheel.

To Kaph, and thus to Key 10, the planet Jupiter is attributed. Astrology calls it the Greater Fortune. Myth makes Jupiter ruler of the gods, and through their agency, master of the destinies of man. Linking the idea of comprehension implied by Kaph, the grasping hand, to these ideas associated with Jupiter, we have the thought that it is possible to comprehend the underlying law which governs human destiny.

Jupiter is the planet exalted in Cancer, the sign connected with Key 7. The wheels of the Chariot represent the Law of Rotation.

Review Key 7 and you will see some of the practical applications of the Law of Rotation to your own life. Try to comprehend the idea that even the least of your personal activities is a particular expression of some more extensive cycle of cosmic activity. Then you will begin to understand how it is that every detail of your personal life-expression is adjusted to the sweep of currents of universal energy.

Carried to completion, such comprehension enables man to free himself from every disease, every misfortune, every semblance of bondage. The power of Jupiter, the sky-father is man's power.

Yet this must be comprehended truly. The grasp of this truth is more than mere intellectual apprehension of the meaning of the words which say that whatever we do is part of the cosmic ebb and flow. We must realize it. The Tarot Keys will help us do so. By their aid we may plant the seed-idea in subconsciousness, where it will grow, and bear fruit in the comprehension we seek.

As the sky-father (which is the literal meaning of his name), Jupiter is god of cloud, rain, lightning and thunder. This is close to what science says concerning the nature of the physical world. Everything physical is some special form assumed by the electrical energy which pervades the atmosphere. The circulation of this energy produces whatever there is. A physical form may be thought of as being a condensation of the electro-magnetic "rain" which is the root-matter pervading all space, and veiling the fiery energy of the One Force. This root-matter, with its interior fire, is the "water" of which occultists speak so often.

The mode of consciousness associated with the letter Kaph is named "The Rewaeding Intelligence of Those Who Seek," or, "The Intelligence of Desirous Quest." What this means is that to comprehend the Law of Rotation is to secure the satisfaction of every desire. This comprehension comes to real seekers, and to nobody else. Lazy minds cannot grasp truth. He who has no definite idea of what he wants never perceives the inner significance of the Law of Rotation.

In some respects this law is one of the most obvious in nature. We see it in operation everywhere. Yet few persons understand even part of what it means.

One plain meaning is that what we send out comes back to us. The present state of the world is evidence that most persons do not see the truth of this. If humanity would realize that its future--not that of its children, but its very own future--depends entirely on its present actions, wars, strife and selfishness would come to an end. The idea of separate existence, of good to be obtained at the expense of others, would be wiped out. Do all you can to perfect your own grasp of this law.

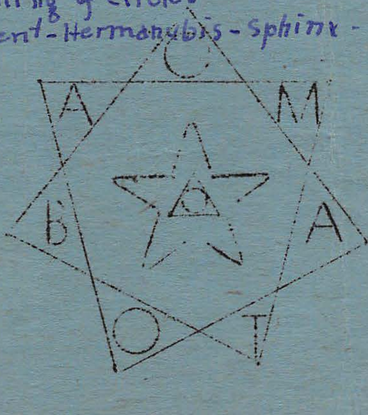
Make your exercise this week an attempt to see the Law of Rotation at work. Begin by calling to mind every instance of cyclic or spiral activity you can identify. Then examine yourself. Look back over your past, and see how your experiences have run in cycles. Watch your moods, and you will find the same alternation of ebb and flow. Think of your present activities, and try to picture their logical results in future experience.

COLORING INSTRUCTIONS

YELLOW:	Serpent, eagle's eye, lion's eyes.
BLUE:	Background, sphinx (n o t headdress.)
ORANGE:	Entire body of the wheel.
BROWN:	Animals. Lion should be tawny, a mixture of brown and yellow.
GOLD:	Sword hilt.
STEEL:	Sword blade.
GRAY:	Clouds, but they are gray and white storm-clouds.
BLONDE:	Man's hair, eagle's beak (upper and lower).
WHITE:	In headdress of sphinx, clouds as stated above, bull's horns, eye of Hermanubis, the rising figure.
RED:	Hermanubis (jackal-headed figure, except eye), eagle's tongue.

TAROT FUNDAMENTALS.

THE WHEEL OF FORTUNE – 10



TAROT FUNDAMENTALS

LESSON TWENTY-FOUR

THE WHEEL OF FORTUNE

This version of Key 10 is a reproduction of the correct esoteric design. From it Eliphas Levi adapted the illustration in his Ritual of the Sanctum Regnum, which he drew to represent the Wheel of Ezekiel. Of this he wrote:

"The Wheel of Ezekiel is the type on which all the Pantacles of the Higher Magic are designed.

"When the adept is in the blessed possession of a full knowledge of the powers of the Seal of Solomon and of the virtues of the Wheel of Ezekiel, which is indeed correspondent, in its entire symbolism, with that of Pythagoras, he has sufficient experience to design talismans and Pantacles for any magical purpose.

"The Wheel of Ezekiel contains the solution of the quadrature of the circle, and demonstrates the correspondence between words and figures, letters and emblems; it exhibits the tetragram of characters analogous to that of the elements and elemental forms. It is a glyph of perpetual motion. The triple ternary is shown; the central point is the first Unity; three circles are added, each with four attributions, and the dodekad is thus seen. The state of universal equilibrium is suggested by the counterpoised emblems, and the pairs of opposites. The flying Eagle balances the Man; the roaring Lion counterpoises the laborious Bull."

In Hebrew Wisdom the number 10 is called MLKVTh, Malkuth, the Kingdom. A kingdom expresses the will and authority of its ruler.

The Tarot Keys from 0 to 4 inclusive add up to 10, and a few minutes' inspection of these Keys will show you that they represent everything fundamental to the meaning of the noun "Kingdom."

One Greek name for 10 was Pantelia, signifying "all complete," or "fully accomplished." Westcott says: "Note that ten is used as a sign of fellowship, love, peace, and union, in the Masonic third token, the union of two five points of fellowship." Ten is also the number of complete manifestation, according to the Qabalists.

A correct comprehension or mental grasp (Kaph) of the ten aspects of the Life-power mentioned in the statements numbered from 1 to 10 in The Pattern on the Trestleboard serves to place the ruling power in its right position in our thought. This ruling power is the Reality designated by the Hebrew divine name IHVH, jehovah, identical in basic meaning with the Jove or Jupiter of the Romans.

The title of Key 10 refers to Jupiter, the Lord of Fortune, according to astrology. The perfection of good fortune is brought about by the right functioning of a center in the human body, known in occultism as the Jupiter center. This is what anatomists call the solar plexus. Do not be misled by their name for it. It is not the Sun center. This group of nerve cells, sometimes called the epigastric plexus, is situated in the abdomen behind the stomach. Among the several ganglia it contains, the most important are the semilunar ganglia. This organ, sometimes known as the abdominal brain, controls all the abdominal viscera, and has command of assimilation. Its occult functions have to do with activities by

means of which we may synchronize our personal existence with the universal cycles of the Life-power's self-expression.

In the Cube of Space, the letter Kaph and Key 10 correspond to the direction West. This is the face of the Cube nearest the observer in diagrams like those in Lesson 18. Because nearest to us, this western face of the cube represents those events and circumstances which, at any given moment, are in the immediate present.

What surrounds us now is, however, the culmination of a stream of events coming out of the past. Thus the present situation represents the end of a cycle of preceding activities. For this reason the present moment is symbolized by the direction West, the place of sunset, corresponding to the end of a "day." In occultism generally, as in the first chapter of Genesis, the word "day" stands for any time-period.

By its space attribution, Key 10 is in contrast to Key 3, the Empress. The latter is the Tarot symbol of the direction East, the place of sunrise or dawn. It represents the first stages of a cycle of manifestation. Key 10 represents the culmination of a stream of events having their origin in what is pictured by the Empress.

Because there is a sense in which a whole series of events is continuous with its origin or cause, we may say that Key 10 is another aspect of the Empress. Thus we find that one of the names for Malkuth in Qabalah is Bride, while another is Queen, and both words are applicable to the Empress.

The connecting link between East and West, in the Cube symbolism, is a horizontal line, connecting the center of the eastern face with

the center of the western face. To this line is attributed Mem, the second of the three Mother letters, associated with the element of water, and with Tarot Key 12. "Water" is the root matter, and the root matter is what links the origins represented by East to the consequences corresponding to West. Of this, more when we come to Key 12.

In the symbols of Key 10 the bull, eagle, lion and man are supported by clouds, to remind us that Jove and Jehovah are gods of rain and lightning and thunder. The four animals are the ones mentioned in Ezekiel and Revelation.

The lion corresponds to Yod (I), the first letter of IHVH. The eagle is the second letter of that name (H). The man stands for the third letter (V). The bull is the last letter (the second H).

These living creatures are related also to the four fixed signs of the zodiac. The lion is Leo, the eagle Scorpio, the man Aquarius, and the bull Taurus. These are the 5th, 8th, 11th and 2nd signs. Their numbers in the zodiacal series add to 26, which is the sum of the numeral values of the letters in IHVH.

These four creatures are shown in the arms of Freemasonry. On Key 10 they are placed in the corners of the design to illustrate the statement (quoted in Acts 17:28 from a hymn to Jupiter, written by the Greek poet Cleanthes): "In him we live and move and have our being." The same thought is in these lines from the <u>Kaivalya Upanishad</u>:

"Within me the universe came into being;
Within me the universe is established;

Within me the universe passes away--
This Brahma, without a second, I myself
am It."

The solution of the quadrature of the circle, mentioned in our quotation from Eliphas Levi, is indicated by the total value of the eight letters on the wheel. Reckoned according to their Hebrew values, they add to 697, and the sum of the digits of this number is 22. If the Roman letters be reckoned according to their values in the Latin Cabala Simplex, the total of the Hebrew and the Roman is 74, which reduces to 11.

The relation of these numbers to the quadrature of the circle goes back to very ancient times. 22 represents the relation of the circumference of a circle to its diameter. This is only an approximate "squaring of the circle," but it is close enough for all practical purposes. The ratio is that of a circumference of 22 to a diameter of 7, which is the same as a circumference of 11 to a diameter of $3\frac{1}{2}$. Both these numbers, 7 and $3\frac{1}{2}$, occur as symbolic numbers in the Bible, and in other occult writings.

The fact that this quadrature is only approximate has its own lesson for us. We never can take the exact measure of a manifestation of the Infinite, because the Infinite itself is immeasurable. We can make practical approximations. This truth has been brought home to modern science by the quantum theory. Close averages, rather than absolute measures, are the tools of scientific research.

The relation between 22 as circumference and 7 as diameter is a key to many occult formulas of great value. It occurs in the Bible,

in Egyptian hieroglyphics and architecture, in ancient magical medals, in certain passages of Oriental books on Yoga, and elsewhere. As you progress in your occult studies, it will come up again and again.

The tetragram (four-letter combination) of characters Levi mentions is shown in the middle circle of the wheel. At the top, under the letter T, is the character for alchemical Mercury. At the right, beside the letter A, is the symbol for alchemical Sulphur. At the left, beside the letter O, is the barred circle representing alchemical Salt. Above the letter R, at the bottom of the circle, are the two wavy lines sometimes used by alchemists to symbolize Dissolution. Because this symbol is used also for the sign Aquarius, and Aquarius corresponds to the Man among the living creatures, it may be understood to represent Man as the dissolver of the phantoms of illusion.

Mercury, Sulphur and Salt, the three "principles" of the alchemists, correspond to the three <u>gunas</u>, or qualities, mentioned by writers on Hindu philosophy. (Do not be confused by "principles" and "qualities" as used in the special senses here indicated.)

Mercury corresponds to the Sattva-guna, or Wisdom. In these lessons, we call it superconsciousness.

Sulphur corresponds to the Rajas-guna, or passion and desire, inciting to action. This is the main characteristic of ordinary self-conscious awareness.

Salt corresponds to the Tamas-guna, or the quality of inertia. This is the dominant characteristic of what we call subconsciousness.

The symbol for dissolution, which stands also for the sign of Man, Aquarius, reveals an

important truth. In both alchemy and yoga (which have the same objectives, and work with the same materials, by identical methods), man learns to dissolve the various forms of appearance which surround him, extract their essence, assimilate that essence to himself, and project it in new forms modified by his creative imagination. Here is the theory of practical occultism in a sentence.

In the smallest circle is shown the alchemical symbol for the Quintessence, or Spirit. This corresponds to the Akasha of the Hindus. The symbol is an eight-spoked wheel, like that which is repeated ten times on the outer garment of the Fool.

The center of the wheel, as Levi says, represents the First Unity, whence all motion originates. The central POINT is the Archetypal World of the Qabalists, symbolized also by the knobs at the top of the staff and crown of the Hierophant. It is the world in which all the potencies of manifestation, however extensive that manifestation may be, are concentrated into a single POINT.

Surrounding this center, the smallest circle stands for the Creative World, or mental plane. This is symbolized also by the upper bar of the Hierophant's staff, and by the topmost of his three crowns.

In the next circle are the alchemical symbols of the forces active in the Formative World. This is represented by the middle bar of the Hierophant's staff, and by the second of his three crowns.

The outer circle, containing letters which suggest the manifestation of the WORD, or the Logos, stands for the Material World, or World of Action. This is symbolized by the lowest

bar of the Hierophant's staff, and by the lowest of his three crowns.

The eight segments of the smallest circle divide its circumference into arcs of 45 degrees. 45 is the value of the Hebrew noun ADM, Adam, the generic name for humanity, like the Latin homo, which also adds to 45, by Latin Cabala Simplex. What is suggested here is that the essential spiritual being, or Quintessence, is the same Life-power which is the spirit of humanity.

The eight radii of this circle remind us that 8 is the number of Hermes, and of Christ. They indicate that the secret of mastering circumstance is to be sought in the fact that the innermost spirit of humanity is identical with the ruling power (Christos, the Anointed) which sets the wheeling activity of the cosmic cycles into motion.

The field wherein man may apply the royal power of the Central Spirit is in the Formative World. He does this by combining the three alchemical principles in the Great Work which dissolves all seeming obstacles by the "philosophical Mercury." This is the right knowledge, or true comprehension, suggested by the meaning of the letter-name Kaph, the grasping hand. Dissolution makes available the various energies locked up in form.

The letters in the outer circle spell IHVH, Jehovah, in Hebrew, and Rota, Wheel, in Latin. The letters of Rota may be arranged to form a sentence (in rather barbarous Latin): ROTA TARO ORAT TORA ATOR. It means: The Wheel of Tarot speaks the Law of Ator. Ator is one Latin spelling for the name of the Egyptian goddess Hathor, personifying Nature and Venus. Thus the Law of Ator is the Law of the Empress

in Tarot. These letters are written in the outer circle, to remind us that the Material World is really the plane of the uttered WORD of the indwelling Spirit.

The serpent on the descending side of the wheel is yellow, to represent light. Its wavy form symbolizes vibration. It stands for the descent of the Serpent Power, Fohat, into the field of physical manifestation. Thus it represents the involution of Light into Form.

Hermanubis, the red figure rising on the right side of the wheel, stands for the evolution of form, and is a specific symbol of the average present development of human personality. He has a human body, with a jackal's head, to show that humanity as a whole has not evolved beyond the intellectual level. His ears rise above the horizontal diameter of the wheel, to indicate that through interior hearing (Intuition, Key 5) man is beginning to have some knowledge of the segment of the cycle of evolution through which he is destined to rise.

The segment of the wheel between Hermanubis and the Sphinx contains the letter Yod, which is represented in Tarot by the Hermit. What completes the unfoldment of man, and develops powers beyond his intellectual level of consciousness, is an organic change. To effect this change is to accomplish the Great Work, and the letter Yod is a symbol of that accomplishment. For the perfection of the Work is the identification of the personal "self," the Ego seated in the heart, with the Ancient of Days, the Silent Watcher of Key 9.

The Sphinx symbolizes the perfection of this identification. She carries a sword, the weapon corresponding to the element of air, to

the Formative World, and to the letter Zain, represented in Tarot by Key 6. Thus her weapon stands for conquest in the Formative World, or plane wherein the subtle forces of the Life-Breath are at work. This conquest is effected by right discrimination.

The Sphinx combines the two principal elements in the symbolism of Key 8. She has a woman's head and breasts, combined with the body of a male lion. She is the union of male and female powers, the perfect blending of forces which, at lower levels of perception, appear to be opposed.

A brief summary of the meaning of Key 10 is: All cycles of natural manifestation are cycles in the orderly expression of One Power, which is identical with the innermost Spirit of Man.

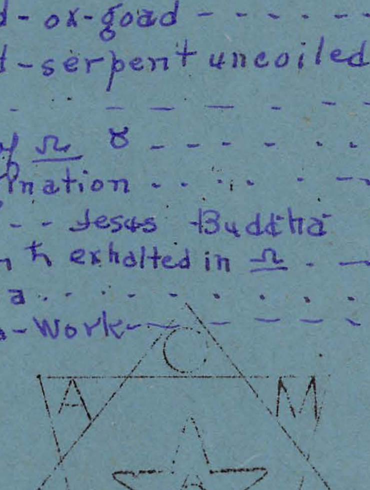
There is also a statement in The Kybalion which has a direct bearing on the meaning of Key 10. It is quoted from certain ancient writers who declared:

"The farther the creation is from the Center, the more it is bound; the nearer the Center it reaches, the nearer free is it."

--The Kybalion, p. 179.

TAROT FUNDAMENTALS

ACTION - EQUILIBRIUM - 11



TAROT FUNDAMENTALS

LESSON TWENTY-FIVE

ACTION - EQUILIBRIUM

"Equilibrium is the basis of the Great Work," says an occult maxim. This doctrine is behind all the meanings of Key 11.

Consider the number itself. Its digits equal each other. Thus 11 is itself a glyph of balance, or equilibrium. Hence it typifies equality, parity, symmetry and poise. 11 is similar to the zodiacal sign Gemini, II, and to the Roman numeral II. For the idea of equilibrium implies that of duality. Balance, says Eliphas Levi, is the result of equalizing opposing activities or forces.

"Equilibrium is the result of two forces, but if these were absolutely and permanently equal, equilibrium would be immobility, and consequently the negation of life. Movement is the result of alternated preponderance--warmth after cold, mildness after severity, affection after anger--this is the secret of perpetual motion and the prolongation of power. To operate always on the same side and in the same manner is to overload one side of a balance, and the complete destruction of equilibrium will soon result. Everlasting carressing wuickly engenders disgust and antipathy, in the same way that constant coldness or severity alienates and discourages affection in the end."

The Kybalion states the same law thus: "To destroy an undesirable rate of vibration, put in operation the Principle of Polarity and concentrate upon the opposite pole to that which you desire to suppress." The same book

gives this excellent summary of the Principle of Polarity:

"Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled."

The Hebrew letter on this Key is Lamed. It means "ox-goad." Thus it suggests the idea of control, combined with that of incitement. An ox-goad impels an ox to move, and keeps him on the road chosen by the driver.

In the Hebrew alphabet the Ox is Aleph, the letter represented in Tarot by the Fool. Yet it is not really true that we incite the superconscious Life-power to enter into action. Nor is it true that we exert any control over it, or do anything to determine its perfectly free and spontaneous activity. On the other hand, we do seem to do both these things.

What really occurs is that the Life-power directs itself, by means of the functions of personal consciousness represented by the letter Lamed and by Key 11. These functions appear to originate within us. Persons who are ignorant of the true situation suppose these activities to be peculiar to themselves, but they are mistaken.

For all practical purposes, however, they who know the truth of the matter act just as if they were directing the Life-power. They know better, but they act "as if," just as a man who knows the sun does not revolve round the earth may find it convenient to reckon the hour by the sun's apparent position in the sky.

The shape of the letter Lamed is that of a serpent. It represents the same force we dis-

cussed in our stufy of Teth and Key 8. Teth is the coiled serpent. Lamed is the same snake, uncoiled and active.

The sign Libra is attributed to Lamed. Its name means "scales," and this makes obvious the correspondence between this sign and the eleventh Tarot Key.

Astrologers say Libra governs the kidneys, whose function is to maintain the chemical equilibrium of the blood. The kidneys are organs whose function is both eliminative and balancing. They clear the blood stream of the impurities which are produced by bodily action, and thus maintain the proper balance of its elements.

The ruler of Libra is Venus. You will remember that Venus, in Tarot, is connected with creative imagination. All occult practice calls creative imagination into action. Books on yoga are full of exercises in mental imagery. The writings of alchemists and magicians abound in similar instruction. Modern metaphysical teachers make extended application of the same principle. The analytical psychologists use mental imagery in treating neuroses. Creative imagination is the basis of all practical work with Tarot.

Imagination builds faith. True imagination--not mere fantasy--rests on the firm foundation of science. The Arabian Nights in their tale of the Magic Carpet, give us a fanciful notion of flying; but from Leonardo da Vinci to the designer of the China Clipper, true creative imagination has justified man's faith in his power to fly. With every advance in exact knowledge, in exact weighing and measuring, creative imagination grows clearer and sees farther. Leonardo had his faith,

though he never flew, and he made valuable contributions to the science of aviation. The Arabian story-teller contented himself with flights of fancy. He rendered no service to the cause of the conquest of air, because he had no real faith in the possibility that man might master that element.

Faith is a prime requisite for the accomplishment of the Great Work. Without faith you can do nothing. You must have confidence in the principles whereby you operate. You must have faith in yourself. Hence occult schools make their pupils familiar with the lives and achievements of adepts who have completed the Great Work. Study the lives of Jesus and Buddha. In what they said and did, the principles of the Great Work are explained and exemplified.

The planet exalted in Libra is Saturn. It represents the power of limitation which makes possible the manifestation of specific forms. The power of limitation is the active power at work in what Orientals call Karma. It expresses itself to us as undeviating justice. Hence the Saturn power has its highest manifestation in the Great Work which enables us to control Karma.

Man can make a full and complete conquest of his future. He can make whatever Karma he chooses. Some persons are so afraid of "making bad Karma" that they do nothing whatever to improve the conditions in which they live. Others are afraid of "interfering" with Karma. Don't worry about that. It can't be done.

You can generate fresh Karma, but you cannot change immutable law, nor interfere with it. You must reap what you sow, but you may select your seeds, and so determine the nature

of tomorrow's harvest. As for today's tares among the wheat, use your discrimination. You can put even bad Karma to good use, if you are ingenious.

There is also the type of person who "invites his Karma," and immediately thereafter begins to have all sorts of unpleasant experiences, which he "bears" with a proper facial expression of uncomplaining martyrdom! What has really happened is that he has had the silly notion that Karma is identical with sorrow and disaster. Thus he has more of less definitely imagined evil forms of experience, and subconsciousness faithfully reproduces his imaginations in the materials constituting his environment. These self-deluded martyrs have not called down their Karma from a Pandora's box of afflictions in the custody of the Lords of Destiny. They have simply indulged their imaginations in making patterns of evil, and what they get is what they have made.

We cannot escape from Karma, because in all the universe there is no such thing as inaction, and the literal meaning of Karma is action. The same meaning is behind the Hebrew noun translated "Work."

This is attributed to the letter Lamed. The fruit of what we call "inaction" is loss of faculty and function, because what is not used atrophies. Yet this very loss of power is action in the wrong direction. We work as hard to fail as we do to succeed--harder, in fact. Thus Madame Blavatsky wrote: "Inaction in a deed of mercy is action in a deadly sin."

The truth of the whole matter is found in the admonition: "Whatsoever thy hand findeth to do, do it with thy might." This does not mean you should exert as much force in picking

up a pin as you would to lift a crowbar. "With thy might" means you must apply your whole power to whatever you do, whether the expenditure of energy be small or great. This takes concentration, and concentration is basically limitation, the power of Saturn, for concentration eliminates every distraction which takes force away from the work you have in hand.

COLORING INSTRUCTIONS

YELLOW: Between curtains in background.
GREEN: Surrounding square on crown; cape over shoulders.
BLUE: Sleeves (same shade as canopy of chariot in Key 7).
INDIGO: The letter T on woman's breast.
VIOLET: Curtains (not ropes, tassels or fringe), oval round neck, veil connecting pillars of throne (a lighter violet for this veil).
GRAY: Throne and dais.
GOLD: Balances, sword hilt, rings holding ropes on curtains, outline and peaks of crown.
STEEL: Sword blade.
WHITE: Shoe, square on crown, panels beside T on woman's breast.
BLONDE: Hair.
RED: Circle in square on crown, garment (not cape or sleeves), ropes tassels and fringes on curtains.

TAROT FUNDAMENTALS

JUSTICE – 11

TAROT FUNDAMENTALS

LESSON TWENTY-SIX

JUSTICE

The background of Key 11 is the same yellow that is shown on Keys 1 and 8. The Law of Equilibrium is brought to bear through the directive activity of self-consciousness, and by means of the Serpent Power (Keys 1 and 8).

The two curtains suggest duality and polarity, and their symmetrical arrangement typifies balance. Their folds are reminiscent of the drapery of the High Priestess, and suggest vibration. Their color, violet, is complementary to the yellow background. It is also the color associated with the letter Kaph and with Key 10. This means that the mechanical aspect of universal manifestation symbolized by the WHEEL OF FORTUNE veils the living, conscious IDENTITY behind.

The throne repeats the symbolism of the pillars of the High Priestess, and the veil between them. Here the pillars are part of the throne, and are surmounted by pomegranates instead of lotus buds, to show that the activity represented by Key 11 has arrived at the stage of fruition.

The crown is surmounted by a triple ornament. This refers to the letter Shin, printed on Key 20, which is in close correspondence with Keys 2 and 11. This triple ornament represents the Serpent Power which, in its most exalted manifestation, releases human consciousness from the limitations of three-dimensional interpretations of experience.

The circle and square on the front of the crown refer to the movement of Spirit within physical form. This little detail of the sym-

bolism is also connected with Key 10, which shows a wheel or circle moving in space bounded by the four mystical animals.

The ornament on the breast of Justice combines a T-cross with an ellipse. The cross is indigo, the color associated with Saturn. This detail foreshadows the mathematical elements combined in the composition of Key 21. It is a reference also to the exaltation of Saturn in Libra.

The pointed blade of the sword has the same basic meaning as the ox-goad. The blade is of steel, the metal ruled by Mars, in reference to the fact that whenever the Venus force dominant in Libra comes into play, the Mars force is active also. Venus and Mars are complementary. The activity of one always excites the activity of the other.

The hilt of the sword is a T-cross. Thus the uplifted hilt of the sword is another indication of the exaltation of Saturn in Libra. The sword-hilt is golden, relating it to the Sun, whose metal is gold. Here is a hint of a profound alchemical secret, having to do with the transmutation of "lead" into "gold"; but there is a simpler meaning also. Saturn represents limitation and form. The Sun stands for light and radiation. When the power of limitation is used positively it is combined with the radiant energy of the Sun. Thus enlightenment exalts form.

In the alphabet, Zain is the letter which corresponds to the sword. A sword cuts off. Thus it symbolizes the eliminative processes, physical and mental. This is, of course, a correspondence to Libra, which governs the kidneys, the organs which maintain the chemical equilibrium of the blood by eliminating waste. Psychologically, the practical meaning

of the sword is: "Use right discrimination to rid yourself of everything useless, to free yourself from attachment, from prejudice, and from resentment and regret."

The scales represent weighing and measuring, or the exercise of mental powers related to mathematics. The pans of the scales are semicircular. Hence each semicircle stands for 11, since 22 is the number representing a complete circle.

Thus the pans of the balance represent the equilibration of the 11 pairs of complementary activities represented by the 22 letters of the Hebrew alphabet and the 22 Tarot Keys. The pans of the balance are golden, to show that all these pairs of activities are modes of the single force, radiat energy, physically manifested as solar force.

The length of the cross-bar of the scales is the same as that of each of the lines supporting the pans. Thus seven equal straight lines are shown. They refer to the seven aspects of the Life-power represented by Keys 1, 2, 3, 10, 16, 19 and 21--the Keys corresponding to Mercury, the Moon, Venus, Jupiter, Mars, the Sun and Saturn. These seven heavenly bodies correspond also to the seven alchemical metals, and to the seven centers in the human body which bear the same planetary names. Again, the seven Keys just mentioned correspond, through their respective Hebrew letters, to the six sides and interior center of the Cube of Space.

The seven equal lines of the balance refer also to the relationship of Key 11 to the sign Libra, which is the seventh sign of the zodiacal series. This is the same sort of hint that is given in Key 9, where the six-pointed

star in the Hermit's lantern is a reminder that Virgo is the sixth sign.

The seven equal lines remind us of the seven-sided figure, or heptagon, which appears so often in alchemical diagrams. This heptagon is the geometrical basis for the construction of the seven-sided vault described in the Rosicrucian Fama Fraternitatis.

In Key 11 the arrangement of the seven lines indicates a square combined with two triangles. The number of the square is 4, and two triangles are twice 3, or 6. Hence, by their arrangement, the seven equal lines give a hint of the number 10, as well as a direct presentation of 7.

In occult arithmetic 10 and 7 are related. The sum of the numbers from 1 to 7 is 28, and the digits of 28 add to 10. What is weighed and measured by the scales of Justice is the complete manifestation of the personal activities symbolized by Key 7. The activities, though seemingly originating in the field of personality, are really cosmic operations also. Hence the chariot moves because it is on wheels, and the wheels represent what is more explicitly symbolized by Key 10. The Law of Karma is the consequence of the rotation of the cosmic cycles.

The direction assigned to Lamed and Key 11 is North-West. This is the line of the Cube of Space at the junction of the western face, assigned to Kaph and Key 10, with the northern face, assigned to the letter Peh and Key 16. The latter Key relates to Mars, and Key 10 is a symbol for Jupiter.

Now look at Key 11. On its left-hand, or northern side, you see the uplifted sword of Mars. In the other hand of Justice is the pair of balances, whose two semicircular pans,

fitted together, would make a sphere or wheel. Thus the outstanding elements of the symbolism of Key 11 are directly connected with the two directions, North and West, joined in the line assigned to Lamed.

The line North-West connects the western end of the line North-Above (assigned to Key 8 and Teth) with the western end of the line North-Below (assigned to Key 9 and Yod). Because the general meaning of West, as explained in Lesson 24, is the completion of a cycle of activity, it follows that Key 11, joining the western ends of the lines corresponding to Keys 8 and 9, represents the culmination of the activity symbolized by these two Keys.

Key 8 has to do with conscious, and Key 9 with subconscious activities which reach completion in what is represented by Key 11. The modification of Karma, by right discrimination and right judgment, applied to work or action, is the outcome of processes typified by Keys 8 and 9.

Key 11, as related to the line North-West, is likewise what joins the northern ends of the lines West-Above (assigned to Samekh and Key 14) and West-Below (assigned to Ayin and Key 15); but the explanation of this must wait till we come to the interpretation of these two Keys.

The cape of Justice is green, the color attributed to Venus. In one scale of color correspondences, green is also the color which is associated with Libra.

The woman's robe is red, color complement to green. It symbolizes the Mars force which energizes the muscular system. This force has to do with the function of the adrenal glands, governed by Libra, because the adrenals control the tonicity of the entire muscular sys-

tem. The general symbolic meaning of the robe thus relates to what enables us to work.

The dais and throne are of stone, meaning that the Law of Equilibrium is operative even in the mineral kingdom. For many persons, the physical plane is the only one concerning which they have any direct sense-experience. Tarot means us to understand that if we interpret correctly our experience of the physical plane we shall learn all that is necessary to know in order to begin using the Law of Equilibrium.

"That which is above is as that which is below." One need not be able to sense higher planes in order to see the law at work.

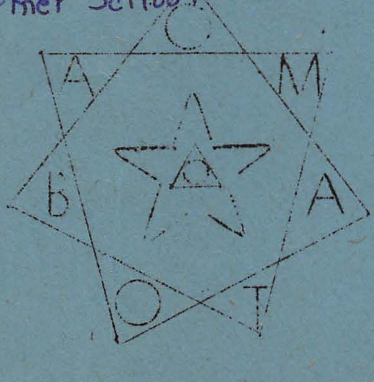
This week consider your actions more carefully than you have ever done before. Go about your daily tasks earnestly, no matter how trivial they may seem. No one ever did great things well who had not first done well with small things.

Go about your work in a poised, quiet manner. When you sit down to study, sit still. Teach your body the meaning of balance.

Fear not, Dismiss anxiety. Banish the mood of haste. Whatever you do, remember that every personal action is really a particular expression of the perfect Life-force. Above all, train yourself to fashion clear forms for your desires, and to look upon these mental images as <u>present realities.</u>

TAROT FUNDAMENTALS

KEY - 12 - REVERSAL - Mem



TAROT FUNDAMENTALS

LESSON TWENTY-SEVEN

REVERSAL

The symbolism of Key 12 is as obviously related to the Law of Reversal as is that of Key 11 to the Law of Equilibrium. The application of this law finds expression in the mental attitude of the truly wise, which is the exact reverse of popular opinion. That on which the wise set high value is accounted as nothing in the estimation of the average man. This is one reason the first Tarot picture is named the Fool, and numbered Zero.

The series of Tarot Keys is intended to effect a reversal of the superficial, deluded interpretation of the universe which holds the ordinary human being in bondage. Hence Key 12 is (a symbol of the state of absolute freedom,) as experienced by the wise; but this state is indicated by a combination of symbols which looks like a picture of bondage and suffering.

The Hebrew letter Mem, printed on this Key, means <u>waters</u> or <u>seas</u>, and this letter-name is also the generic Hebrew noun corresponding to our word <u>water</u>. It refers, likewise, to the metaphysical substance which is called "water" in various texts of occultism.

Water symbolizes the Law of Reversal because water reflects everything upside down. More than this, no one but a person who has experienced the reversal of consciousness pictured in Key 12 can understand what is really meant in occultism by "water." Others may approach the truth intellectually, but they only who actually have experienced reversal can fully comprehend the Water of the Wise, as alchemists call it.

In connection with the symbolism of the High Priestess, you learned to identify water with subconsciousness. You learned also that subconsciousness is actually the substance of every form in the universe--that it is the ONE THING from which all things are made. Consequently, it will be easy to recognize the letter Mem as signifying the Mother Deep, or Root of Nature. This is carried out further by the fact that this letter is one of the three Mother letters of the Hebrew alphabet, the two others being Aleph and Shin. These three letters represent three aspects of the Absolute, or the ALL.

The universal subconsciousness is also your personal subconsciousness. Its creative powers are those which you govern by means of suggestion, as explained in SEVEN STEPS.

One thing which makes all forms of mental and occult practice seem difficult is the supposition that what we have to do demands an exertion of some intangible mental power, which must be pitted against the inertia of a very tangible physical reality. This "matter" surrounding us seems to be so dense, so resistant, so hard to move, that most persons regard as preposterous the notion that mere thinking can have any power over external conditions.

A wise man is not deceived by this surface appearance. He sees himself surrounded by things which have neither the solidity nor the inertia his unaided senses report. He understands that the densest forms of physical substance, as wll as the lightest gases, are really forms of energy, built up from infinitesimal, widely separated "drops" of the "water" of the alchemists.

Thus, when he begins to attack the practical problem of changing conditions by changing his thinking, he does not face the difficulty which besets one who believes what his senses report concerning the things in his environment. A practical occultist knows there is no difference between the energy which takes form as thought and the energy which takes form as a diamond, a piece of metal, or any other physical object. He knows, moreover, that thought-forms are centers of more intense and more lasting activity than physical things.

Thus the occult teaching about water as substance, which, in many respects, is precisely the same as the scientific conception of the electrical constitution of matter, enables an aspirant to effect a reversal in his environment. By means of this reversal he is able to free his mind from the subjection to appearances which prevents most persons from using mental imagery to change conditions for the better.

The number 12 is almost inexhaustible in its meanings. In this respect it is like the number 7. It is also related to that number. 12 is the product of 3 and 4, and 7 is the sum of the same two numbers.

You are familiar with 12 and 7 as representing the number of zodiacal signs and the number of heavenly bodies known to ancient astronomy. 12 is associated with the idea of completeness, because twelve months and twelve signs of the zodiac round out a year.

Since 12 is composed of the digits 1 and 2, and we read the digits in a composite number from right to left, 12 expresses the manifestation of 2 through the agency of 1. In Tarot 2 is the High Priestess and 1 is the Magician.

Hence this reading of 12 suggests an outpouring of the powers of subconsciousness through the fixation of the conscious mind's power of attention. Precisely this is what the Hanged Man typifies.

When concentration is prolonged, the effect produced is what Hindus call Samadhi. Outward effects of Samadhi include profound trance, and the suspension of most of the bodily functions. The inner result is direct experience of superconsciousness. This is the union of personal consciousness with the universal, attained by practices which quiet the mind, and suspend the formation of chains of associated ideas.

The title of the Key, the Hanged Man, refers to the result of such practices. Without changing its meaning we might call it the Suspended Man.

"Man" is an English noun derived from the Sanskrit root manas, meaning mind as the thinking principle. To the initiated, therefore, the title of Key 12 suggests the suspension of personal mental activity. This is achieved by concentration.

When this suspension of personal activity is effected, there is a release of those marvelous powers of subconsciousness which make themselves manifest in the "works of power" performed by adepts.

As a result of even momentary experience of the superconscious state, one's whole attitude toward life becomes the reverse of that of the average human being. He who has had this experience knows himself to be merely a vehicle, or instrument, of the cosmic Life-Breath. Gone forever is the delusion that personality is, or can be, separate from the sum-total of cosmic activity.

The words of Jesus, "Of myself I can do nothing," express the mental state reached by all who have this experience. Yet this is not in the least degree a confession of weakness. It is simply the recognition that there is no form of personal activity which is not also an expression of universal forces and laws. Instead of lessening the importance and value of personality, this consciousness tremendously enhances one's estimate of the worth of the personal vehicle. For it shows that personality, though it can do nothing of itself, is the indispensable agent whereby the powers of the One Life may be expressed in the conditions of relative existence.

The astrological correspondence to Key 12 is the planet Neptune. Though this planet was not discovered by exoteric astronomers until long after the Tarot Keys were invented, its existence was known to occultists. Hence they made a place for it in the Tarot series. One has only to know that astrologers call Neptune the planet of inversion, to understand that it must be related to Key 12.

Neptune is said to rule inspiration, psychometry and mediumship. It is connected also with gases and drugs which produce unconsciousness and hallucinations. Some of these drugs and gases effect chemical changes in the blood which make possible an imperfect perception of higher forms of consciousness.

Be on your guard here. You may have read of cases in which a narcotic drug or gas has opened, temporarily, a gateway into the higher consciousness. Never make any experiments of this kind. No intelligent occultist ever uses drugs for this purpose.

Though such chemical substances, when introduced into the blood, do stimulate the

action of brain centers through which the higher consciousness is experienced, the active principle in them which accomplished this result cannot be separated by any process known to modern chemistry from certain other substances which are terribly destructive to the delicate tissues of nerves and brain.

Yet, the fact that narcotic drugs do enable one to experience a measure of superconsciousness points to an important conclusion. He who experiences the Divine Consciousness does so because of a chemical change in the composition of his blood. This change, however, must be effected from within the bodily organism, not by outside agencies.

Since the bodily processes are completely under the control of subconsciousness, it follows that the alteration of bodily states is also effected by subconsciousness. The necessary chemical changes in your organism are being brought about by the work you are doing in connection with this instruction.

When you look at these Tarot Keys, and carry out the directions given in these pages, you give subconsciousness patterns on which to work. Subconsciousness brings about the required modifications in your body chemistry in a perfectly normal and safe way. (Ultimately, you will, as a result of these changes of chemistry and nerve structure, experience the kind of consciousness pictured by Key 12.)

COLORING INSTRUCTIONS

YELLOW: Slippers, halo round head.
BLUE: Coat (not crescents, buttons, belt or stipe down front and round neck), same as canopy in Key 7.

GREEN:	Grass.
BROWN:	Scaffold, hill slopes at base of trees.
GRAY:	Background.
SILVER:	Crescents, belt, buttons and front
~~WHITE:~~	stripe.
WHITE:	Hair of man, and rope by which he is suspended.
RED:	Hose.

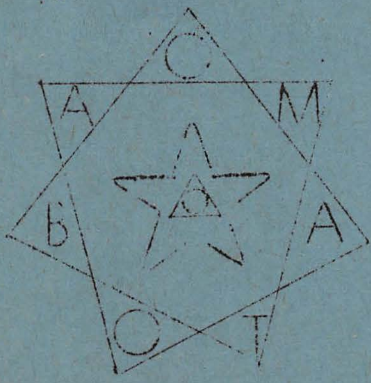
In many respects this is one of the most important Keys of Tarot. As you color it this week, and during your regular periods of study, be sure to make note of any impressions you may receive.

Do not forget that many highly advanced human beings are at all times using Tarot as a focus for their meditations. Because they are illuminated men and women, they are like high-powered broadcasting stations. When you work attentively and receptively with Tarot, you are likely to pick up some of the ideas sent forth by these illuminated members of the Inner School.

Soon you will learn to distinguish these thoughts from the ideas developed through the deductive process in your own field of subconsciousness. You may even receive a very clear impression as to the personal source whence these flashes of illumination come to you. Always have pencil and paper at hand when you work with the Tarot Keys. Then you will be ready to record anything you may get in this way.

TAROT FUNDAMENTALS

KEY 12 - THE HANGED MAN



TAROT FUNDAMENTALS

LESSON TWENTY-EIGHT

THE HANGED MAN

The gallows from which the Hanged Man is suspended is shaped like a Hebrew letter Tav. Each upright line of the letter is a tree-trunk, having six lopped branches. They correspond to the twelve signs of the zodiac, and thus they typify the twelve astrological types of personality. The intimation is plain. In the state of mental reversal symbolized by Key 12, personal peculiarities are reduced to a minimum (the branches are lopped) and emphasis falls on the Inner Self, the true Spiritual Identity.

The correspondence of the gallows to the letter Tav takes us ahead in the Tarot series to the last Key, bearing the number 21, for this Key represents the esoteric significance of Tav. In the state of Samadhi, or the suspension of personal consciousness, an adept in concentration becomes aware of the real nature of the universe. This is depicted in Key 21, which is named the World.

To reverse one's mental attitude is to have a new world-view, which sees the universe as a dance of life, full of joy and freedom. Furthermore, the suspension of the Hanged Man from the letter Tav intimates that in the state of consciousness represented here, one realizes the utter dependence of personality on the universal life. That universal life, moreover, is understood to be the perfectly adequate support of personality.

Here we may note that since Key 12 is related to water, the first mirror, which re-

verses the images thrown upon it, even the number of the Key is a reversal of 21, to indicate that the state of Samadhi, as the reflection of the perfect freedom of the Self depicted in Key 21 as the World Dancer, appears in Key 12 to be a state of restriction or bondage. That is to say, the appearance shown by Key 12 is the reverse of the inner reality.

In Samadhi the personal vehicle is in a state of motionless trance. The physical body is cold, the heart-beat slow, and the respiration almost imperceptible. All the organic functions are in a state of suspension.

This is only the outward seeming. Interiorly, an adept in this state experiences the bliss of union with the Central Reality of the universe. That Central Reality is a focus of intense activity, though itself at rest. Here the limitations of language force us into the use of paradox. Yet what we have said is the report of the wise who have had the experience no words can describe.

Again, the letter Tav is associated with the direction Center. It is said to be the Temple of Holiness which stands in the center, supporting the six directions of space represented by the six faces of a cube. Thus Key 12, showing the Hanged Man supported by a letter Tav, indicates that the state of Samadhi is one of union with the supporting Center of all things.

Mem, being one of the three Mother letters, is attributed to one of the three co-ordinate lines defining the Cube of Space. This line is the one connecting the center of the eastern face with the center of the western face.

Mem is attributed to this line because Mem is the Mother letter corresponding to the

element of water. The "water" is the stream of substance which flows from the mental origins represented by the direction East and Key 3.

This stream of substance enters into manifestation as the system of related events constituting the mechanism of the cosmos. The system thus brought into expression is symbolized in Tarot by Key 10, corresponding to the direction West.

Here we touch on another occult doctrine. It is often objected that the practice of concentration, leading to Samadhi is a selfish procedure. Persons who labor under the impression that nobody does anything unless his body is in more or less violent action sneer at the motionless recluse, seated in his retreat, and accuse him of heartless escape from the responsibilities of life.

It must be confessed that a certain type of quietist mysticism is open to this criticism. There are persons who seek escape from reality by mystic practices, just as there are other persons who try to avoid reality by rushing madly from one form of occupation to another.

A true adept is never idle, even though his physical body may be in a state of motionless trance. True Samadhi is union with the sustaining principle of all manifestation, and a sage in this condition is actually sharing the burden, the responsibility, and the joy of cosmic administration. Thus we find that to the letter Tav is attributed the Administrative Intelligence which directs and associates the motions of the planets, directing them all in their proper courses.

Furthermore, in relation to the Cube of Space, we must consider the final form of the letter Mem. This is the special form of the letter, used always at the end of words. In

the Cube of Space, this final form of Mem is assigned to the center, along with Tav.

Now, as this is the final form of the letter, its combination with Tav at the interior center of the cube must be represented by the Hebrew noun ThM, tome, signifying "completeness, wholeness, fullness; soundness, welfare, prosperity; integrity of mind, uprightness, innocence." Is it not evident that all these meanings apply to the state of consciousness symbolized by Key 12? Furthermore, concentration means literally a state of being "one with the Center," as anyone may see who will consider the make-up of the word.

The legs of the Hanged Man form an inverted figure 4. It refers to Reason. His body and arms form, with his head, an inverted triangle corresponding to the number 3. The symbolism here is a correct statement of the situation depicted.

The practices which lead ot mental reversal are based on rational grasp of principles of Reality, among them being the necessary real presence of the Universal Life of God at the center of human personality. This is a reasoned consequence of the truth that God must be present at every point in space, since He is omnipresent.

This realization is the fruit of subconscious response to the seed-idea that the Divine Presence must logically be thought of as being central in human personality. This idea is a suggestion which subconsciousness elaborates. In response to it are effected subtle physiological changes which set going the functions of the higher brain centors. Through the activity of these brain centers, which begins as no more than a rational grasp of the principle, there comes an ecstatic ex-

perience of the Real Presence of the I AM. To the glory of this experience every great mystic has borne witness.

The 4 over the 3 shows also the subordination of imagination to reason. Most persons permit reason to be dominated by imagination. A few have discovered that reason can determine what mental images shall occupy the field of attention. These few imagine creatively, and their imagery is governed by their mental vision of the place of human personality in the cosmic order.

Most persons merely rationalize their uncontrolled imaginations, which are at the mercy of race thought, and of suggestions engendered by external appearances. Not so the adept pictured in Key 12. His subconsciousness is always under the direction of the reasoning self-consciousness. He is not the slave of moods, nor swayed by race-thought. When others are tossed about by tempests of passion, he remains unmoved. The Constituting Intelligence pictured in Tarot by the Emperor is the ruling principle of every detail of his life-experience. By clear mental vision he sees:

1. That there is only ONE POWER.
2. That the ONE POWER is centered everywhere.
3. That the ONE POWER is therefore the central fact, behind every mask of personality.
4. That, consequently, whatever is done, apparently by some human being, is really accomplished by the ONE POWER, which acts through that person: and since the same power is the energy which takes form in all the immensity of manifestation we call the "universe," it must be

> true that whatever seems to be done by a person is actually performed by the sum-total of cosmic forces, operating by means of the personal instrument.

The Hanged Mans' jacket is blue, like the robe of the High Priestess. This color is attributed to the element of water. The lunar crescents forming the pockets of the coat are symbols of subconsciousness (Moon). They are shown as pockets, to emphasize the idea that subconsciousness is the container of the powers and stored-up experiences which are the equipment of personality. The ten buttons are an allusion to the ten aspects of the Life-power. Qabalists term these t e n aspects Sephiroth, or numerations. In Hebrew Wisdom, the mode of consciousness associated with the letter Mem is said to be "the source of consistency in the numerations (Sephiroth)."

The belt and trimming of the jacket suggest the combination of circle and cross, with the cross uppermost. A circle surmounted by a cross is the symbol of the planet Mars. Here is a hint that what seems to be absolutely motionless suspension of activity is really a form of intense expression of force.

The radiant halo surrounding the Hanged Man's head suggests that he is an embodiment of the One Light. To carry out this suggestion, his hair is white, like the hair of the Emperor and the Hermit. This means that the Hanged Man, even though his face be young, may be identified with the Ancient of Days.

Below his head, the ground is hollowed out, as by a watercourse. This is a further reference to the letter Mem. All that part of his head from the eyes to the top of the skull is actually below the surface of the soil from

which spring the trees. Thus we are shown that his vision and his brain functions are active below the surface.

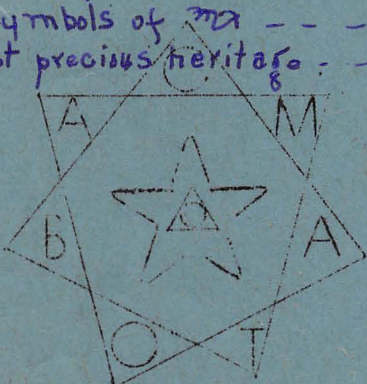
This is what differentiates an adept from most persons. He sees through the surface of things. He discerns laws hidden below the illusive appearances on which the unenlightened base their judgments and their actions.

The whole figure represents a pendulum at rest. Thus the tree trunks are like the pillars of Key 2, the sphinxes of Key 7, and the pillars of the thrones of the Hierophant and Justice. The Hanged Man is unmoved and immovable. He knows that no person ever thinks anything, or says anything; or does anything. He knows that the ONE IDENTITY is the only Thinker, the only Speaker, the only Actor. He realizes his identity with that One, and sees that his personality is perfectly and wholly supported by the Central Principle of the universe, symbolized by the Tav-shaped gallows.

This week, use as an exercise the practice of checking your thoughts to see how many times the reversal of your first thought is more nearly in line with the teachings of Ageless Wisdom. Be on your guard against subtle rationalizations. One of the commonest forms of rationalization is that which makes some course of action seem to be reasonable when in reality it is just the opposite. An overworked example is the desire for something which reason says one should not buy. Often the rationalizer persuades himself that he cannot do without the object of his desire. Thus he places imagination above reason, and deludes himself. Maintain alert watchfulness against this and other rationalizations.

TAROT FUNDAMENTALS

DEATH 13- TRANSFORMATION -Nun



TAROT FUNDAMENTALS

LESSON TWENTY-NINE

TRANSFORMATION

So many superstitions are connected with the number 13, as a symbol of bad luck and disaster, that you will not be surprised to find it assigned to the Tarot Key entitled DEATH. But, like so many things in occultism, we shall learn that 13 and DEATH have other meanings for those who know.

Both the number and the title relate to the Law of Transformation which brings about dissolution and change. Minds dominated by race thought fear change, not because change is usually adverse, but because its outcome is unknown. Such persons fail to realize that without continual change life could not exist, and that even if it could, its monotony would be unbearable.

13 is the number of two Hebrew nouns, AChD, achad, meaning "unity," and AHBH, ahebah, signifying "love." The Unity, the One Power from which all things proceed, is also the Love Power which is the cause of all attractions and affinities.

We generally think of the Love Power as being chiefly concerned with reproduction. Thus to Key 13 is attributed the sign Scorpio, governing the reproductive organs. Scorpio is the natural ruler of the astrological house of death. The same Love Power which leads to birth is what controls the physical changes resulting in dissolution and death. The Love Power governs both the beginning and the cessation of our bodily activities.

This is important, and you will do well to ponder it. There are not two antagonistic

powers, one making for life, and the other for death. There is only a single power, which has a twofold manifestation.

Man fears death because he does not know the meaning of this transformation. "Dissolution is the secret of the Great Work." The dissolution of form is imperative for growth. When forms break down, energy is released, to be utilized for further development.

Stone disintegrates to form soil, and from soil springs the vegetable kingdom. Animals eat the vegetables, and incorporate their essences into a higher type of organization. Man eats both animals and vegetables, and builds the chemical energy of their cells into his own body. If he learns a secret which is available for all who have ears to hear, and are willing to work, man does more than this. He liberates himself from the conditions of physical existence, and, by so doing, becomes master of the energies which build his body.

When he has achieved this mastery he is able to maintain his physical body for many years beyond the ordinary span of human life. Furthermore, in the full perfection of this mastery, man is able to disintegrate his physical body at will, and able also to reintegrate it. For such a man, death, as the world knows death, is at an end.

This is an amazing statement. To the average person it sounds utterly preposterous. Possibly it is expecting too much to suppose you will accept this teaching at this stage of your progress. Whether you accept it or not, be sure you know what the teaching is, because when you have put yourself in a position to examine the evidence for the doctrine, you will undoubtedly be fully persuaded that it is

not an extravagant, fanciful claim. More than this, you will ascertain its truth at first hand, by performing the experiments which will enable you to demonstrate its accuracy.

In fact you are beginning these experiments now, with this instruction. You have been taught the importance of forming the right kind of mental images. You must visualize yourself as having a body which readily responds to the Will power you express. Your clear image of a changed organism which will be a perfect and beautiful body, both in function and appearance, has suggestive power which subconsciousness accepts.

In response to that suggestion, subconsciousness is even now beginning to set in motion processes which lead to the desired transformations. You do not need to tell subconsciousness <u>how</u> to do these things. It already knows. Tell it <u>what</u> you want it to do, and make your picture as clear and concrete as you can.

Thus will man triumph eventually over physical death! Actually, he has already triumphed over death, because <u>man</u> does not die. It is impossible to present the tremendous accumulation of evidence now available in proof of his survival of the death of the physical body. Suffice it to say that this is an ascertainable fact. Any interested person may prove to his complete satisfaction that man does not die. Thos who are prejudiced refuse to examine the evidence. They who are lazy will not take the trouble. Yet the evidence is abundant, and thoroughly convincing.

Man is immortal, and can never die. Though his bodies change and disintegrate a thousand times, <u>he</u> remains. You are approaching a time

when you will know this, as others know it, who have gone this way before you.

As a noun, the Hebrew letter-name Nun means "fish." As a verb, it signifies "to sprout, to grow, to propagate." For centuries, the fish has been a symbol of Christ, the immortal principle, present in every one of us. It is only as we grow "to the measure of the fulness of the stature of Christ" that we approach anything like true comprehension of life. The first moment of superconsciousness, of true Self-realization, is mystically called the "birth of the Christ-child" in human personality.

The idea designated by the noun "fish" is closely related to that of "propagation," because fish are among the most prolific breeders. It is estimated that the progeny of a single pair of codfish, if they arrived at maturity, would fill the Atlantic Ocean from shore to shore. This idea of propagation is fully intimated by the attribution of the sign Scorpio to the letter Nun and Key 13.

Scorpio, governing the reproductive organs, indicates that the force used in reproduction has to do with the liberating, transforming power of dissolution. Do not be misled by this. What we have just said has nothing in common with the pseudo-occultism of certain free-love cults. We speak of a force.

Ordinarily, this force is utilized in the reproduction of the species. It may be applied to higher purposes. It may be used to change your consciousness, so that you will know yourself to be immortal. It may be used also to modify the metabolism of your body, so that you may renew it continually, or, if you so desire, dissolve it instantly, and as quickly reconstitute it.

Be careful not to get any false notions. We suggest no abnormal restraint of the sex-function. We do not recommend celibacy. Special instruction for the higher direction of the Scorpio force is reserved for those who have demonstrated their fitness to receive such information and use it wisely. It will come to you when you are ready for it.

The information you are receiving now aims to aid your subconsciousness in bringing you to the stage where you are qualified to undertake more advanced work. Purity of thought and action are essential. For the rest, what you learn from these pages is sufficient for the present.

Scorpio is ruled by Mars, and it is the Mars force in the human organism to which we refer. Mars is also ruler of Aries, symbolized by Key 4. Aries is the sign which governs the head and brain. Aries is called the <u>day</u> throne of Mars, while Scorpio is the <u>night</u> throne. When the Mars force, working in the darkness and concealment of Scorpio, is raised by occult practice so that it energizes brain centers ruled by Aries, it brings one into the daylight of the clear vision of Reality represented by the Emperor.

According to modern astrology, Uranus is exalted in Scorpio. In Tarot, Uranus corresponds to the Fool, representing superconsciousness. The highest expression of the Uranian influence in human personality is that which results in first-hand knowledge of immortality. This is brought about through the activity of the Love Power.

Both death and inheritance are connected with the eighth house of the horoscope, the "natural" house of the eighth sign, Scorpio.

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OUR MOST PRECIOUS HERITAGE IS THE POWER WHICH ORDINARILY MANIFESTS ITSELF IN BODILY DEATH.

The very power which, because we misunderstand it and misapply it, results in disease and death, is the power whereby we may experience perpetual health and immortality. This power is the power of life and growth to all who know and obey its law. Only to those who disobey it is it the instrument of death and destruction.

In this connection remember that the serpent, the scorpion and the eagle are all used to symbolize Scorpio. Remember, too, that our modern science is beginning to make use of the beneficent action of serpent venom, modified by human intelligence, for the relief of disease. So does external science catch up, over and over again, with the intuition of the wise who invented esoteric symbols.

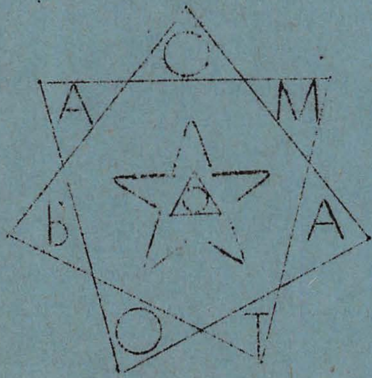
COLORING INSTRUCTIONS

YELLOW:	Sun, band on man's crown.
GREEN:	Leaves and rosebush.
BLUE:	Stream.
BROWN:	Scythe handle.
STEEL:	Scythe blade.
WHITE:	Skeleton, rose, cuff on hand in center.
BLONDE:	Woman's hair.
GOLD:	Points on man's crown.
RED:	Background.

Give a great deal of thought this week to the ideas of dissolution and change. Learn to welcome change, and overcome fear of it. The future holds what you have earned, in conformity with past action, and patterns you are now making. Welcome it with a smile.

TAROT FUNDAMENTALS

KEY 13 - DEATH



30

TAROT FUNDAMENTALS

LESSON THIRTY

DEATH

On the surface, the skeleton of Key 13 is a conventional representation of the "Grim Reaper." To the eye of the initiated, it conveys a reminder that the bony structure of the body is the foundation of its every motion. Because our muscles are attached to our bones we can walk, move our hands and feet, and so on. Even the involuntary muscles are connected with the skeleton, and could not move otherwise. Thus what is shown here is really the basis of all our bodily activities. Symbolically, therefore, it stands for that which is the basis of all function and of all growth and development.

This something is the ONE POWER, specialized in the reproductive functions of the body. It is the seed power, and it is to this that the conventionalized picture of a seed, in the upper left-hand corner of the Key, refers. This little seed is composed of two ovals, that is, of two zeroes.

From the smaller oval five rays extend toward the limits of the larger one. The two ovals are joined, so that they are really one. Here is a simple hieroglyphic for the process of manifestation.

The inner and smaller oval is the source of radiant energy, differentiated as Ether, Fire, Water, Air and Earth. (In later lessons you will learn more about the inner meanings of these elements.) This energy fills the space enclosed by the larger oval, which is one with the smaller oval. This expresses a fundamental doctrine of Ageless Wisdom: THE INNER POW-

ER PROJECTS ITSELF, OR A SEEMING EXTENSION OF ITSELF, AS SPACE (the large oval) AND FILLS THAT SPACE WITH FORMS OF ENERGY WHOSE COMBINATION CONSTITUTES THE BODY OF THE UNIVERSE.

Copy this capitalized statement into your notebook. Read it several times, and if you can, add to it some thoughts of your own. In due course you will come to understand that it is a concise and accurate statement of the way the universe comes into being.

Two details of this skeleton will arrest the attention of any artist or anatomist who sees the picture. The figure is twisted at two points, one just above the pelvis, the other at the neck. This would be obvious were the skeleton covered with flesh. It would be a posture no contortionist could imitate. The force here symbolized must be twisted, or reversed, in order to perform its highest function.

The skeleton walks from north to south, from the darkness of ignorance to the light of perfection. It represents the framework of all progress--the disintegration of form for the sake of releasing energy.

The handle of the scythe is shaped like a letter T. Thus it has the same meaning as the gallows of the Hanged Man, for T and Tav are two forms of the same letter. Thus the handle of the scythe is connected with ideas Tarot symbolizes with Key 21.

The blade of the scythe is shaped like a crescent, suggesting the moon, and referring to subconscious powers symbolized by Key 2. Yet the material of the blade is steel, a metal attributed to Mars. The red background of Key 13 is another reference to Mars.

The river flows toward the sun. It starts in the north, and makes a bend so that it also

flows eastward. The bend in the river has the same significance as the twist in the skeleton's spine. It intimates a change of direction in the current of energy. Remember that this is the river which begins in the robe of the High Priestess, and makes a waterfall in the Empress' garden. Trace it through the other Tarot Keys.

The sun is another important detail. The idea of death, as the end of personal existence, is usually associated with west and with sunset. In this Key, however, the sun is in the east, and is rising. This intimates that the power men call death is really the power of life. Every dissolution of form brings about the birth of new ones.

The rising sun is connected with the letter Daleth, and with the symbolism of the Empress. A little meditation on this relationship will deepen your understanding of Key 12, which precedes Key 13. Note that the digits of 12 add to 3. The rising sun refers to the dawn of higher consciousness in the state of Samadhi symbolized by the Hanged Man. This dawn of a new knowing is what is behind the transformation shown by Key 13.

The white rose refers to the planet Uranus, and has the same meanings as the rose in the left hand of the Fool. Review what is written concerning it in Lesson 4, page 5. Remember also that the rose is related to the number 5, and review what is said of it in Lesson 6, page 9. The key thought is that mastery of the subtle forms of the Mars force is a work of adaptation, symbolized by the number 5, and by the five-pointed star or pentagram, which is explained in Lesson 13, page 5.

The woman's head at the left of the picture is a symbol of understanding, for reasons

which will be evident to you when you take up the study of the Qabalistic Tree of Life. In the Qabalah the Sephirah named Understanding is usually called the Mother, but we are told that in the perfection of the Great Work, the Queen and the Mother are made one.

The man's head represents Wisdom and also Beauty, for it is the Qabalistic symbol of that which, as Father, is termed Wisdom, and as Son, is called Beauty. Yet remember that the Father and the Son are ONE, and their unity is intimated here.

Three hands are shown. Two are active, springing up from the earth. The third is passive, resting palm downward on the surface of the ground. The active hands represent the new works which result from the transformation indicated by Key 13. The passive hand is a reference to Yod, the Great Hand, of which we become aware in the higher order of knowing.

Only one foot is shown, because this picture refers to the end of the Piscean Age, and the zodiacal sign Pisces rules the feet. That is to say, we are in the latter end of the Piscean Dispensation.

These details of the three hands and the one foot are in strict conformity with the esoteric Tarot which has never been published. They agree also with the early exoteric Tarot shown in Court de Gebelin's Monde Primitif, and reproduced in Papus' Tarot of the Bohemians, and in The Key of Destiny, by Dr. and Mrs. Curtiss.

For good reasons, much has been left to your intuition with respect to this Key. Lessons like these are not a proper medium for practical instruction in the reversal of the currents of the Mars force. Yet we believe

enough has been said to put you on the track of principles. If you follow this lesson through, with Key 13 before you, many valuable intimations should present themselves to you, especially in meditation.

In the language of pictorial symbolism, understood perfectly by your subconscious mind, because it is the one truly universal language transcending the limitations of human speech, Key13 tells the secret of secrets, and passes on to you our inheritance from the wise men who have gone this way before us.

It is a secret which kills out the old mistaken conceptions of the place of personality in the scheme of things. It is a secret which truly makes one free from the "last enemy," by giving us direct perception of life eternal.

As you progress in the path of practical occultism, this will become to you more and more an open secret. As you begin to understand it, you will understand also the reasons for the careful reserve concerning it which is characteristic of all truly wise instruction, ancient and modern.

He who knows this secret has in his hands a power which might be used to overturn the world. Yet no person learns it until he is truly perpared, and more than anything else, this means such ethical preparation that no temptation to misuse this power could ever be sufficient to turn the knower from the path of strictly constructive application of the force he is able to control.

For the present, then, school yourself to know that change is never your enemy. Strive to become one of those of whom the *Bhagavad-Gita* says: "The wise in heart mourn neither those who live, nor those that die. Nor I,

nor thou, nor any of these, ever was not, nor ever will not be, for ever and for ever afterwards. All that doth live, lives always! To man's frame, as there come infancy and youth and age, so come there raisings-up and laying down of other and of other life-abodes, which the wise know, and fear not."

TAROT FUNDAMENTALS

14 - VERIFICATION



TAROT FUNDAMENTALS

LESSON THIRTY-ONE

VERIFICATION

As a verb, the Hebrew letter Samekh means to prop, bear up, establish, uphold, sustain. As a noun it means a tent-peg, which makes the tent firm in its place. Both as a verb and a noun, its meanings are closely allied to the principle of verification which is the keynote of this lesson.

Most of the instruction you have been given thus far consists of theory. This is an essential part of your training, because it is an occult maxim that the pupil must be well-grounded in theory before he can begin to practice.

It is necessary for you to learn the terms, the alphabet in which your working instructions are written. Nevertheless, these theories must be established and supported. They must be verified before they can become part of your working equipment. They must be tried. Their temper must be tested to the utmost. APPLICATION IS THE TOUCHSTONE WHEREBY ALL OUR KNOWLEDGE MUST BE TESTED.

This point is precisely where the teaching you are now receiving, and will receive, differs from many systems of occult instruction. It is practical. You will be given very precise directions as to how to test and how to apply these theories.

Already you have made a start, if you have carried out faithfully the exercises given with these lessons. They are intended to have their principal effect in shaping your attitudes toward yourself and your brothers and sisters here on earth. A realization of the

nature and true unity of all mankind is an absolute essential for the successful practice of magic in its truest, highest forms. These exercises are intended also to accustom you to linking up the various ideas depicted by the Tarot Keys, both with one another and with your experience of life.

You must, however, see one thing clearly in this connection. The foregoing does not mean that in order to practice the magical art you need nothing more than a recipe, or set of directions which you may follow as mere routine. The magical art includes a transformation of your personality, and the raising or expansion of your consciousness, until you perceive clearly the principles and laws whereby you operate. The great trial and testing is a testing of yourself. Tarot represents your states of consciousness. The principles it depicts are those governing your life. They emanate from the ONE IDENTITY which is your innermost SELF.

The letter Samekh, consequently, represents the trial, the probation, the purgation and purification of your personality, to the end that it may become a fit channel for the expression of the One Force, a fit Temple of the Most High, a pure and holy habitation for the One Spirit. Thus only does the Law of Verification bring about the establishment or the foundation of the House of God. As you progress with your studies and perform the work set for you to do, you are at the same time undergoing subtle tests which prove your fitness to carry on the Great Work.

See to it that you take this enterprise seriously. (You have announced yourself as a candidate for Truth.) Truth will be revealed

to you when you have proved yourself ready for it. Your first test is the earnestness with which you apply yourself to the preliminary instruction. This is the true purport of the following passage from the Book of Tokens:

"Thus am I as one who testeth gold in
a furnace,
And this aspect of my being
Presenteth to the unrighteous
A face of wrath.

Yet by this purgation of fire
Do I uphold and sustain thee
In every moment of thy life.

Behold, I am he who testeth thee
With many subtle tests.
Wise art thou if thou knowest
That the subtle serpent of temptation
Is in truth the Anointed One
Who bringeth thee to liberation."

Note that this quotation refers to wrath and to a serpent. These are both closely connected with the letter Samekh and with the underlying meaning of Key 14.

In Key 8 we see the serpent coiled, symbolized by the letter Teth. In Key 11 we see, in the letter Lamed, the serpent uncoiled and active, its head erect, and its tail pointing downward and to the left. The letter Samekh shows the completion of the upward movement of the tail toward the serpent's mouth, and it is therefore a reversal of the symbolism of Teth.

Teth shows the Serpent Power as it is before we have learned how to direct it. Lamed shows it at the half-way stage toward mastery. Samekh shows the result of perfect control.

The serpent biting its tail has been for ages a symbol of eternity and of wisdom. It suggests circular movement by its shape. This establishes a connection between Key 14 and Key 10, to which Jupiter is attributed.

This connection is verified by the fact that to the letter Samekh is assigned the sign Sagittarius, ruled by Jupiter. Sagittarius means "archer," and its astrological symbol is an arrow. It is a sign of the fiery triplicity, Aries and Leo being the other two fiery signs. Sagittarius is said to be ruled by Jupiter because the fiery power which it manifests is directed and controlled by means of the Law of Cyclicity or Rotation, pictured by Key 10.

This fiery activity is a form of intense vibration, and the Hebrew noun for "wrath" also means vibration. The Serpent Power is vibratory. It is the desire force which is the energizing principle behind all we do. It can be terribly destructive when not wisely directed, and wrath or anger is its commonest destructive emotional manifestation.

Yet it is the power which leads to freedom, the force which destroys limitations and impediments to free expression. It is really the tempering, cleansing power that gets rid of all impurity and error in our personal consciousness. To the objects of its disintegrating activity it is terrible, but the wise perceive its beneficence.

The number 14 represents the principle of reason (4) expressed through the agency of concentration (1). The verification of hypotheses arrived at by the use of reason is carried out by means of concentration. Concentration is the focusing of the vibratory activity of the Serpent Fire at a definite

point in the brain. The means whereby concentration is accomplished is symbolized by the Magician, directing power from above toward a plane below--his garden.

The digits of 14 add to 5, the number of the Hierophant. For the goal of verification is reached by following carefully the instruction imparted by the "still, small voice" of Intuition. 5 is also the number of adaptation and desire, and proper adaptation of the tremendous force of desire, through intelligent direction, results in the attainment of the higher consciousness.

The clue to the inner meaning of all this may be found in the word DBCh, debakh, "to sacrifice." DBCh is written with letters having numeral values which add to 14.

Nobody ever attains to perfection without sacrifice. To be sure, he who knows the value of his objective feels no sense of loss when he rids himself of every incumbrance which interferes with his progress. In early stages of the Great Work, however, one is called upon to make decisions which appear to involve sacrifice. Experience demonstrates the falsity of such appearances, for experience shows that every act of wise elimination makes possible the expression of a greater measure of power. At first, though, some of the tests are hard to meet.

They who fail in them are usually the persons who are readiest to assert that there is nothing in the promises of Ageless Wisdom. In a sense they are right. There is less than nothing for the lazy, the double-minded, the fearful. Less than nothing for persons who lack courage to face periods of seeming failure. He who seeks the highest must have zeal. He must be in fiery rebellion against the lim-

itations and bondage of ignorance. To carry on, against odds which seem to be hopeless, he must be filled with intense, one-pointed desire to demonstrate by actual experience that he is really and truly what every one of these lessons has declared concerning the inmost nature of man.

Zeal, however, is not enough. Nor was any person ever liberated just because he had a flaming desire for freedom. The fiery force of the desire nature must be directed intelligently. To this Key 14 refers by its title.

TEMPERANCE, here, is not restricted to the meaning now in common use, though it does, of course, include the thought of being able to manage one's appetites and desires. The title of Key 14 is to be understood in its ancient signification--"the act of tempering or mixing."

The object of tempering is to impart more strength to what is tempered. In the Great Work, this object is attained by proper mixture of opposite forces, that is, by applying the Law of Equilibration. This meaning is apparent in the picture now before you.

Consider the symbolism carefully, as you color the Key. By this time Tarot should begin to speak to you even before you have read the detailed analysis of its symbolism. Remember, no analysis can exhaust the meanings. What is written in these pages is intended to put you on the track of correct interpretation; but, in every Key, there is for you a special personal message, because, in the agelong development of your personality to its present stage of growth, you have accumulated a store of experience. This treasure is below the surface of your consciousness, but through the operation of psychological laws which have

been utilized in the construction of Tarot, these Keys can evoke from subconscious depths just exactly what you need to know.

So write out, this week, what you feel Key 14 means for you. Next week, compare your findings with the analysis of the symbols given in Lesson 32.

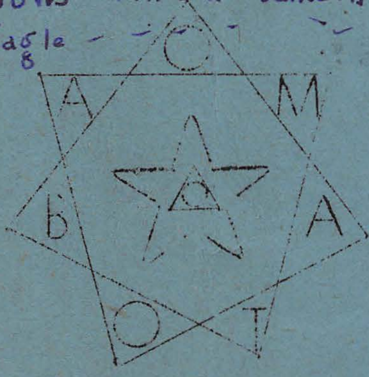
COLORING INSTRUCTIONS

YELLOW:	Crown over mountain peaks, Yods over eagle, torch flame (interspersed with red, to show that it is fire), lion's eyes, path from mountains.
BROWN:	Lion (see instructions for Key 10) eagle (except beak and legs), torch handle.
BLUE:	Pool, and stream from vase.
GREEN:	Grass.
ORANGE:	Ornament on head of angel; vase.
VIOLET:	Mountains in background. Dilute the color so that the mountains will not be a violent purple.
GOLD:	Background; star on the angel's breast. (Use yellow, if not gold.)
WHITE:	Dress.
BLONDE:	Angel's hair; beak, legs and talons of eagle.
RED:	Angel's wings. These are highlighted with blue.

The rainbow is a succession of bands of color. Begin at the upper side of this arc with violet, and apply in succession blue, green, yellow, orange and red.

TAROT FUNDAMENTALS

14 - TEMPERANCE



TAROT FUNDAMENTALS

LESSON THIRTY-TWO

TEMPERANCE

The central figure of Key 14 is the angel Michael, angel of the sun and archangel of the element of Fire. He is also the angel of the direction South. All these attributions connect him with the sun pictured in Key 19. His name means "Like unto God."

On his brow is a solar symbol, and from his head light radiates. One foot rests on water, symbol of the cosmic mind-stuff. The other foot is on land, symbol of concrete manifestation.

The angel is a symbol of that, in every human being, to which the term Higher Self is applied. He is not the ONE IDENTITY, but the Life-Breath of that ONE IDENTITY, centered in the heart of personality. The greater number of human beings, when they use the pronoun "I," think only of the personal self, and regard it as being a separate, independent entity. Others suppose themselves to be guided or overshadowed by some divine or angelic presence, which they look upon as being, on the one hand, separate from the ONE IDENTITY, and, on the other, separate from the personal ego.

The true esoteric doctrine is that one's feeling of "egoity" is due to the focusing of a ray of the fiery Life-Breath of the ONE IDENTITY within the personal organism. This fiery Life-Breath is in continual circulation between its personal center of manifestation and the ONE IDENTITY whence it originates, just as the electricity lighting a lamp is in

continual circulation between the lamp and the dynamo at the power station.

On Michael's white robe is the Tetragrammaton, IHVH, (Jehovah), written in Hebrew characters. This identifies the angel as being of the order called <u>Melakin</u>, Kings, by Qabalists. It places him also in relation to the Sephirah named Tiphareth or Beauty. On the Tree of Life, Tiphareth is the sixth aspect of the Life-power. To it the name IHVH is particularly referred.

Among names of Tiphareth are BN, Ben, Son; MLK, melek, King; ADM, Adam, Man. In Qabalistic psychology, Tiphareth is the seat of the personal ego. It is the point of manifestation for our essential humanity (Adam), which is actually the Divine Son (Ben) of the ONE IDENTITY--even as Jesus taught, out of his own first-hand experience.

The seven-pointed star on the angel's breast is a figure which must be drawn by actual experiment with a pair of compasses, for the regular heptagon whence it is derived is not an equal divider of the 360 degrees of the circle. Because making a heptagon requires no little skill in the use of compasses, this figure is a symbol of mastery.

Freemasonry preserves a tradition of older esoteric schools when it says the compasses are "to circumscribe our desires and keep our passions within due bounds." That is, the compasses are the Masonic symbol for the control of the fiery desire force which is represented by the circular form of the letter Samekh, as explained in the preceding lesson.

<u>Can you take this hint?</u> Skill in wielding the compasses is represented by the seven-pointed star. But this star is on the angel's breast, to remind us that the requisite skill

in managing the desire nature depends on the "Knowledge and Conversation of the Holy Guradian Angel." To obtain this skill, we must receive instruction from the angel. We put ourselves in a position to receive the angelic message when we devote ourselves to the work of making experimental verification of the fact that the real presence of the Higher Self may be perceived at the heart of our personal lives. Such single devotion brings us into harmony with the universal Order which is exhibited in the laws which find manifestation in the cycles of the heavenly bodies, or celestial spheres.

The Great Work which completes the expression of the laws of nature is an artistic adaptation of those laws by man. Without man, this work never comes to its full fruition. "Nature unaided," says an ancient occult maxim, "always fails." Although all human action results from a series of transformations of the One Energy, it is only when that Energy is expressed through human speech, thought and works--intelligently directed--that fulfilment is possible. The Great Art of the occultist requires the agency of human personality.

The wings of the angel are fiery red, with blue highlights, to indicate the fiery quality of the sign Sagittarius, and its color attribution, which is blue. Remember that the aymbol of Sagittarius is an arrow, suggesting aim, will, purpose, intention. Bear in mind, also, that as the natural sign of the ninth house of the horoscope, Sagittarius has to do with dreams, visions, religion and philosophy.

With the systematic formulation of ideals, that is, and with the quest for knowledge that is implied by the word "verification." Hence Sagittarius has to do with long journeys ("the

travels in strange countries" of Masonry.) Sagittarius is connected with those high aspirations of the human heart which lead man away from "this world" of false appearances into the country, strange, alas, to many, which is his true home.

The torch is a symbol of fire, and from it fall five Yods upon an eagle. The Yods refer to the five differentiations of the Life-power into the five subtle principles of sensation. Thus they have the same meaning as the radiating lines in the oval shown in Key 13. Furthermore, since they are Yods, they indicate a connection with Key 9. The fire is the subtle fire generated in the Virgo region of the human body.

Here the flame is directed toward the head of an eagle, symbol of the sign Scorpio, because the Great Work has to do with the modification of a specific phase of the Life-Breath, concentrated in the nerve centers connected with Scorpio.

This is a hint of one of the most carefully protected secrets of alchemy. Its full meaning cannot and must not be put into plain words, lest the unprepared misuse the knowledge. But if you verify in your own experience the teachings of Tarot, you will be able to develop this seed-thought fully, and with your comprehension of the secret will come also full understanding of the necessity for keeping it a mystery undisclosed to the profane.

The vase represents what alchemists call the "vase of art." In Philalethes' Fount of Chemical Truth, we read: "When we speak of our vessel and our fire, we mean by both expressions, our water, nor is our furnace anything diverse or distinct from our water.

There is then one vessel, one furnace, one fire, and all these make up one water. The fire digests, the vessel whitens and penetrates, the furnace is the bond which comprises and encloses all, and these three are our Mercury."

This cryptic language refers to personal consciousness, which is threefold, viz., Spirit, the fire, Soul, the vessel, Body, the furnace. These three constitute our "Mercury" or human self-consciousness. This is what is represented by the vase. The vase is held in the angel's hand to show that the Great Work cannot succeed, unless human personality IS TAKEN IN HAND by the Higher Self, or Holy Guardian Angel.

The water pouring from the vase is a reference to the letter Mem, and to the doctrine symbolized by the Hanged Man (See Lessons 27 and 28). When the purified "water," or reversed personal consciousness, is poured out on a lion, as in Key 14, the meaning is plain. Through suspension of the false notion of personal independence one comes to understand the true function of personality as an instrument for the Divine WILL.

This change of mind is carried into subconsciousness, as shown in Key 8, which represents, like the lion in Key 14, the zodiacal sign Leo. A CHANGE OF HEART IS BROUGHT ABOUT.

More than this, a definite activity is instituted at the heart center of the physical body. Understand this just as it is written. Here are no blinds, no figures of speech. The change is that to which another alchemist, an anonymous German philosopher, alludes when he says: "Fire and flowing water are contrary to one another; happy thou, if thou canst unite them: let it suffice thee to know this!"

The rainbow symbolizes the differentiation of the vibratory activity of light into color, by means of water suspended in the upper air. When the water of consciousness has been mingled with the cosmic Life-Breath, then is manifest the rainbow of promise. The colors of the rainbow are the colors of the planetary centers.

In the instructions for coloring given in the preceding lesson, no mention was made of indigo, the color of Saturn, because it is hard to show it clearly in painting the cards. This deep blue-violet is between the violet at the top of the rainbow and the blue you were told to place beneath the violet.

Thus the rainbow represents the harmonious combination of the alchemical "metals," which are the same as the planetary centers, and the same, also, as the chakras of the Yogis. The rainbow refers also to the occult use of color as a most effective means to bring greater power into our human field of operation.

By means of color we can use vibratory activity to modify external conditions. This subject is treated more extensively in later instructions, wherein you will receive many practical secrets of the utilization of color in combination with sound.

Finally, the rainbow confirms the attribution of Key 14 to the letter Samekh and to the sign Sagittarius. For the name of this sign, in Hebrew, is QShTh, quesheth, the Bow.

The path in Key 14 rises between twin mountain peaks which symbolize the Qabalistic Sephiroth, Wisdom and Understanding. It ends beneath a crown, symbolizing Kether, the Crown of Primal Will. Note that the path begins in Yesod, Foundation or Basis--designated also as the "Sphere of the Moon."

In this connection, remember that all representations of water in Tarot begin with the robe of the High Priestess. Bear in mind also what was said in SEVEN STEPS, to the effect that mind-stuff at subconscious levels is the basis of all forms of embodiment.

In Lesson Thirty no mention was made of the direction assigned to the letter Nun and Key 13, because we wished to bring this into closer correspondence with Key 14.

The direction corresponding to Nun is south-west, the vertical line at the south side of the western face of the Cube of Space. (See Fig. 1 of the diagram accompanying Lesson 18). This line is opposite to the line south-east, corresponding to Taurus, just as the sign Scorpio is opposite to Taurus in the zodiac.

As the southern boundary of the western face of the cube, it corresponds to the ascending side of the Wheel in Key 10, and to the rising figure of Hermanubis. For one of the fundamental meanings of Key 10 has to do with the ascending scale of organic evolution, or bodily development, which is an expression of the reproductive forces under the rulership of Scorpio.

Through the operation of these forces, first of all in the laws of chemical affinity, and later in the sexual activities of plants and animals, the Life-power provides itself with finer and finer vehicles of expression. At last the human organism appears, and it goes through progressive refinements, from race to race. The continuation of the process is due to the exercise of the reproductive function, and few human personalities who are agents of this progressive development have

any awareness of what is really at work behind the compelling urges of the libido.

Finally, there appear on earth men and women, a few in every generation, who are sufficiently receptive to the Life-power's higher levels of awareness to begin to register in their brains some measure of knowledge of what is really the true significance of this universal mating urge. The earlier forms of this knowledge seem to have been imperfect. They were expressed in a phallic symbolism which seems crude and offensive to modern taste. Yet the truths discovered are not less valuable because all their consequences were not perceived at first. What has been learned since does not cancel nor contradict the awareness so strangely expressed by the phallic symbolism of ancient wise men. [It is just as true as it ever was that man's progress to the goal of illumination is conditioned by his understanding of the significance of his sex life.]

By controlling the drive of the libido we may go beyond the position of Hermanubis in Key 10, and rise to the point of conscious union with the Higher Self. Thus the cube symbolism shows the ascending line of south-west terminating at the end of the line of west-above, assigned to Samekh and Key 14.

This line of west-above begins at the upper end of the line north-west, assigned to Lamed and Key 11. The current of energy in it moves from north to south. But the current of energy in the line north-west moves from above to below. Consequently, though the line of west-above joins the upper end of the line north-west to the upper end of the line south-west, it receives no influence from the line north-west. On the other hand, the current of

energy in the line north-above, corresponding to Teth and Key 8, moves from east to west. At the north-west upper corner, where the lines of Teth, Lamed and Samekh meet, the current flowing in the line north-above is divided. Part of it flows down through the line north-west. Part flows southward, through the line west-above. (Note that the letters Teth, Lamed and Samekh, by their serpentine form, represent three aspects of the Serpent Fire.)

Since the current of energy in the line south-west moves upward, it contributes nothing to the current in the line west-above. The latter receives energy from the line corresponding to Teth, but none from the line of the letter Nun.

Note also that in the symbolism of Key 14, the lion of Leo (Teth) is on one side of the angel, and the eagle of Scorpio (Nun) is on the other side. The angel, principal symbol of Key 14, is between the lion and the eagle, whose relative positions are like those of the corresponding lines on the cube.

Only the head of the lion and his forepaws are shown, and his body rests horizontally, with the hindquarters nearer the east than his head. The eagle's whole body appears in the picture, and stands in a vertical position. Thus the positions of the bodies of the lion and the eagle correspond to the positions of the lines to which these animals are assigned. By such careful attention to detail does Tarot indicate that it was worked out by men who were truly great adepts, familiar with all the correlations of the mystery language of Ageless Wisdom.

Another point that should be considered in connection with the line west-above is that it is the western boundary of the upper face of

the cube. Thus it represents an activity carried on at the level of self-conscious awareness (above), and this activity is the goal or objective completing the work symbolized in Tarot by the Magician.

Knowledge and Conversation of the Holy Guardian Angel is what the Magician aims to accomplish. The end toward which all the activities of human self-consciousness are directed is experimental verification of the truth that the personal life of every human being is actually under the guidance and direction of what Tarot pictures by the angel in Key 14.

Understand, this verification does not at all bring about such guidance and direction. The most ignorant man, utterly deluded by the illusion of personal separateness and independence, is just as certainly under such guidance as the most illuminated sage. Every human being is led and guided by the Holy Guardian Angel. Only a few are consciously aware of this. To the mass of humanity the Holy Guardian Angel presents himself under the forbidding and dreadful aspect of the central figure in Key 15, which we shall begin to study in the next lesson.

This week, test yourself in various ways. Test yourself with respect to your own earnest desire to succeed in this work, to grasp the meaning of Ageless Wisdom. Ask yourself such questions as: "Does my belief actually support me in the various crises of my daily experience? If not, what does? Who does what I do, thinks what I think, feels what I feel? Is my study and work transmuting the base metal of my personality into the gold of real attainment? Are my desires becoming purer, my mental processes clearer, my intuitions better defined?

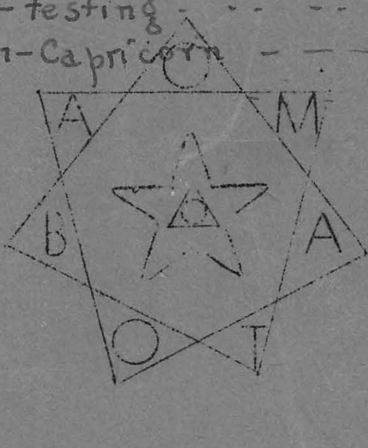
We cannot repeat too often that Ageless Wisdom is not a creed, not a system of belief, not an escape from reality into a mirage of glittering generalities. Nor is it a doctrine which puts aside until after death all hope of verifying its fundamentals. Plainly and specifically, it declares that its basic principles have been matters of human knowledge and experience in other days, and may be tested in the same ways now.

Just as plainly and specifically, it avers that such experience is not miraculous, that it may be repeated, as to its fundamentals, by any person willing to undertake the training of body and mind which makes it possible. It warns all who approach even the beginning of the Path of Attainment that this ancient Way is not for cowards, not for the lukewarm, not for triflers. To the courageous, the zealous, the persevering, it offers evidences that admit no denial. It points out the way to attaining first-hand knowledge, and shows how to follow that way.

At the same time it steadfastly refuses to communicate the higher aspects of this knowledge to persons who have not made ready their bodies and minds to receive such communication. It never attempts the impossible feat of transmitting to those who are not duly and truly prepared any part of those inner mysteries which must always remain hidden by the veil of ignorance from such as are unready to look upon the face of truth.

TAROT FUNDAMENTALS

BONDAGE - 15



TAROT FUNDAMENTALS

LESSON THIRTY-THREE

BONDAGE

The first thing to learn in connection with Key 15 is that what manifests as bondage is an illusion, a wrong construction put upon the principle of limitation. This wrong construction makes that principle take on the appearance of the Devil. The gross, repellant surface of this Key represents that illusion. You must see through it to find out its true meaning.

Let us begin by examining the number 15. In Roman numerals this is XV. X and V are the last two letters of the word L.V.X., which designates the One Force we concentrate by acts of attention. That is, XV is L.V.X., minus the L.

The L is Lamed, which means "to instruct," when used as a verb, and "ox-goad," when used as a noun. L.V.X. minus L therefore suggests the absence of the equilibrating, directive power symbolized by Key 11. Hence from the number XV we have an intimation that the Key now before us represents the One Force, as it operates apart from human knowledge (Lamed as verb) and human direction (Lamed as noun).

Yet XV is composed also of the numbers X and V. In Tarot, X or 10, is the Wheel of Fortune, which symbolizes the <u>mechanical</u> aspect of the cosmic manifestations of the One Force.

Man's conception of the universe as mechanism has been built up from his observation of the cycles of the seasons, and from other observations of recurrent phenomena, among which those studied by astronomers are very significant and important. The greater part of the observations responsible for mechanistic theories and philosophies are in <u>fields below the human level.</u>

The phenomena so observed seem to be the working of a blind aggregation of forces, operating by necessity, according to the law of averages.

This law of averages seems to be at work in what is called the survival of the fittest. Yet as evolution progresses, this law seems to work with somewhat diminished force. A poet once wrote of the Life-force, "How careful of the type it seems, how careless of the single life!" In the lower forms of life, countless numbers are wiped out of existence. Only the strongest survive. Thus nature perfects her types.

Behold how different it is with men. Here the survival of the individual takes on increasing importance, because a new principle is at work. This principle is what Tarot pictures as Key 5, or V. It is the principle of <u>consciousness</u>, which is hidden by the mechanical appearance of the universe.

Thus when man examines his environment, and the fields of existence below him, he builds in his mind the conception of mechanism symbolized by the Wheel of Fortune. When he turns his attention inward, toward the Center of his own existence, he discovers the indwelling presence of the Great Revealer, the Hierophant.

Thus X in XV represents the world of objective appearances, through which man gains his knowledge of the outer aspects of the manifestation of the One Force. V in XV stands for the subjective world of consciousness whence man derives his knowledge of the <u>significance</u> of the whirling cycles of change revolving round him.

By combining these two kinds of knowledge, X and V, man finds within himself a guidance which enables him to control his environment. He is waging a successful war against sickness, poverty and death. The war is not over, and in some

fields, the battle seems, as these words are written, to be more in favor of the forces of darkness than a victory for the forces of light.

Yet those who have access to the occult records of the Inner School are not dismayed by the terrors of this age of transition. Even without such knowledge of ages even worse than this, from which humanity has emerged to enter periods of triumphant progress, the careful student of history finds little basis for assent to the gloomy predictions of another Dark Age.

The civilization into which most readers of these pages were born is passing away before our eyes, but men and women who have caught the vision recorded in Tarot, and in other expressions of the knowledge of the Inner School, are confident that this era is a prelude to a greater measure of freedom and enlightenment for all humanity.

Even in the midst of the present confusion it is possible for one who has developed the degree of conscious unfoldment attained by the enlightened minority to achieve freedom for himself, in spite of the unsettled conditions which terrify most of mankind? The members of this enlightened minority are able to act as channels for the superior powers whereby the automatic forces of nature, below the human level, may be controlled, and directed constructively.

Those among them who are most advanced have long foreseen this era, and for centuries they have been preparing for the bringing into actual manifestation of that NEW ORDER OF THE AGES that is mentioned in one of the mottoes of the Great Seal of the United States. Largely as a result of their endeavors, forces are being brought to bear which will enable all mankind to exorcise the Devil by adding L to XV, and making V <u>central</u>, as in the word L.V.X.

Until very recently, the efforts of this enlightened minority have deen directed in the main toward seeking out and assisting individuals to gain a greater measure of control over themselves and conditions. Since about the middle of the nineteenth century, however, the Inner School has been active in bringing about a wider dissemination of Ageless Wisdom than could be effected in earlier periods of history.

Today thousands are ready for instruction, where hundreds only were prepared in former times. Yet the enlightened are still in the minority, and will be for some decades, or even centuries, to come. The main difference now is that the time has arrived when they may, in many parts of the world, work openly without fear of persecution by Church or State. Here in the New World they are beginning to exercise, by various agencies, the superior power which is always the accompaniment and consequence of superior enlightenment. While the Old Order falls in ruins, they are making ready for the New Era of light and freedom which is to witness a great advance toward the liberation of ALL humanity.

There are several other points in connection with the number 15 which will help you to relate this Key to others in the series. 15 adds to 6, and by comparing Keys 15 and 6 you will see they are in contrast, yet contain similar details. It is as if Key 15 were a caricature of Key 6.

15 is also the sum of the numbers from 0 to 5. Thus, however unlikely it may appear at first, we may understand that the Devil sums up the powers pictured in Tarot from the Fool to the Hierophant, inclusive. You have learned alo that 14 is related to 5, because 1 and 4 add to 5. Now, since 15 is the "theosophic extension" of 5, there ought to be a connection between Keys 14 and 15. See how many evidences

of such a connection you can find by comparing the two Keys.

The letter printed on Key 15 is Ayin. Its primary meaning is "eye." Other meanings are: "a fountain," and "outward show, or superficial appearance."

For ages past, in all parts of the world, the All-seeing Eye has been a symbol of Deity. Thus Key 15, no matter how strange it may seem to unaccustomed minds, must have something to do with certain aspects of the One Power theologians call God. Add to this the ideas related to the word "fountain," and you will begin to understand that this Key veils occult doctrines about God as the fountain of manifestation, or source of creation. Add now the third meaning of Ayin, and you will see that Key 15 must be interpreted as a symbol of the One Identity, considered as the source of the forms and appearances of relative existence.

The human eye, as the organ of vision, hints at a relationship between the ideas corresponding to Ayin and those connected with the attribution of the function of sight to the letter Heh, represented in Tarot by Key 4. It is a commonplace that the sense of sight, important as it is, is also a source of manifold illusions and deceptions. Every student of elementary psychology is familiar with the phenomena of optical illusions. We all know we must make mental adjustments, in order to interpret correctly what we see. If a man standing on the observation platform of a train accepted the report of his sense of sight at face value, he would be under the delusion that the parallel tracks over which the train had just passed had moved toward each other as they receded.

Yet our eyes deceive us only if we let them. Here is a direct connection between the meaning

of the letter Ayin and the title of Key 15, for devil is derived from the Greek d i a b o l o s, meaning "a traducer, a slanderer." An old proverb says appearances are deceiving, and Jesus counselled his disciples to avoid judging by appearance. In the New Testament, also, the Devil is called the "father of lies," that is, the progenitor, source, or principle of falsehood, confusion, error, fallacy and mental disorder.

The Devil represents the fundamental error whence all other falsehoods proceed. This is the error of supposing that a reality called "Matter" is opposed to another reality named "Spirit." Or the error that matter is the only reality, and that whatever man designates by the noun "Spirit" is actually no more than an intellectual abstraction.

The Sanskrit word for matter is Maya, and one of its meanings is "illusion." In contrast to the Occidental mind, which has a tendency to accept the world of appearances constituting the objective universe as the only reality, the philosophers of the Orient are inclined to interpret the objective, phenomenal world as an unreal phantasmagoria of ever-shifting appearances.

Ageless Wisdom reconciles these opposing interpretations. It says the term reality applies to both worlds. The outer world may be Maya, or illusion, in one sense of that term. Yet because what we call "Matter" is actually the "appearance" of what we call "Spirit," as it enters the field of name and form, we do not see how it is possible to separate the reality of the appearance from the reality of the One Identity which is making the appearance.

Error creeps in when we try to establish any such separation between the appearance and what

may be termed the "Appearer." The seeming "Two" are really "One," and they are not in opposition to each other.

Thus Qabalists attribute to the letter Ayin the twenty-sixth path on the Tree of Life. (The Tree of Life is a diagram showing the various relations between the different aspects of the Life-power. This diagram is, so to say, the skeleton or framework for the construction of the Tarot.) The number assigned to this path is important because 26 is the numeral value of the Divine Name IHVH, Jehovah. Moreover, the aspect of the Life-power corresponding to the twenty-sixth path is called the Renewing Intelligence, which is said to be so called "because by it the Holy God renews all that is begun afresh in the creation of the world."

Consider these words carefully. They are an important clue to what is meant by "creation." For "begun afresh" distinctly intimates that the beginning of any cycle of creation is actually a renewal of activity related to other cycles, preceding this beginning.

Consider this in connection with the meaning of Ayin as "fountain." A fountain is a spring, whence flows water which nourishes the growth of plants, and makes waste places fertile. Where there is a fountain in a desert there is an oasis. Usually it is ringed with trees, and, when viewed from a height, looks like an eye in the face of the landscape.

Yet the fountain in the oasis does not make the water which flows from it. It is the beginning of a little stream which trickles from it. This little stream joins itself with others until they all unite in a river which ultimately reaches the sea. The fountain "begins afresh," but is fed by rain falling from clouds, formed

by evaporation from the ocean. The fountain is not an original source. It is simply a point at the commencement of a particular cycle.

In a magical manuscript of the sixteenth century, quoted by Eliphas Levi in the introduction to Transcendental Magic, we read that among the powers and privileges of an adept, those connected with the letter Ayin are: "To force nature to make him free at his pleasure." We find, moreover, these startling words in the first verse of the fourth chapter of the Gospel according to St. Matthew: "Then Jesus was led up into the wilderness by the Spirit, to be tempted by the devil."

This is the literal translation of the Greek original. It provides an important clue to the mystery of Key 15. Note that the Spirit did the leading, for the specific purpose of testing Jesus by the temptation. Here bear in mind what you have learned from the two preceding lessons, concerning the need for verification. The Devil begins to appear to have some good use.

Consider also what is written in Job 1:6: "Now there was a day when the sons of God came to present themselves before Jehovah, and Satan came also." There is no hint that Satan is prohibited from coming into Jehovah's presence. He is one of the company of the "Sons of God," or "Beni-Elohim."

In Qabalah, the Beni-Elohim are said to be a choir of angels associated with the "Sphere of Mercury," or field of Mercurial influence. That is, they have to do with the phase of consciousness represented by Key 1, the Magician. This is the "Mercury of the Sages," human self-consciousness, making contact with its environment through the senses, among which the sense of sight is chief.

What must we conclude from all this? First of all, that the appearances which deceive us are <u>necessary</u> to the manifestation of the Life-power. Furthermore, that to attain to our full stature as human beings, so that we are in a position to force nature to make us free at our pleasure, we must be subjected to tests and trials of our faith, and these trials are imposed on us by appearances.

The whole book of Job is an elaboration of this theme. So are the four Gospels. The "mystery of evil" is no mystery to those who have met and passed the trials of faith. Every person who has left a report of his experience of the higher order of knowing has testified that in that experience all consciousness of evil vanishes.

"All very well," you may say, "but I am acutely aware of the economic, political and social evils of the present day. I have some shortcomings myself, and most of the people around me are simply dreadful. No amount of fine theory will erase the slums, raze the hospitals, empty the insane asylums and prisons."

Granted. Yet the way of life which leads to realization of man's true place in the scheme of things does more than banish consciousness of evil. It brings with it power to transmute all semblances of evil into manifestations of positive good. Thus the magical manuscript alread quoted ends with these words:

"The wise man rules the elements, stills tempests, cures the diseased by his touch, and raises the dead . . . The initiates know, and as for others, whether they deride, doubt, or believe, whether they threaten or fear--what matters it to science or to us?"

Until we experience the higher order of knowing, we may have difficulty with the vari-

ous appearances of evil. We may wonder why appearances are so often deceiving. But even without this higher knowledge, reason will take us far. Logic forces us to attribute the manifestation of the visible universe to a power which is essentially good. A power, moreover, which is wholly wise. Thus it follows that even if appearances are deceiving, appearance itself is necessary for the perfect manifestation of the Life-power. The manifest universe, as Oriental philosophers assert, may be Maya, but, on the hypothesis that it proceeds from an all-wise, all-good, all-powerful Source, then, whether we can explain it or not, we are forced to conclude that this power to deceive the human mind, and originate all sorts of delusion, is somehow useful, somehow part of the universal order.

This involves no denial whatever of the various appearances of relative evil. Nor does Ageless Wisdom narcotize us into an indifferent acceptance of these appearances at face value. Precisely those persons who have done most to banish illness, sorrow and pain from the lives of their contemporaries are the persons who bear witness to the reality of a higher order of knowing, in which all consciousness of evil disappears.

Here Tarot affords us a clue by the attribution to Key 15 of the zodiacal sign Capricorn, which is ruled by Saturn, planet of limitation and restriction. In Capricorn, moreover, Mars is exalted, or has its highest field of expression. Thus we may expect to find in Key 15 a symbolic representation of a power which both binds and liberates.

In its binding aspect it creates form. All form has definite limitations. All release of energy, as we saw in our study of Key 13, which

represents another aspect of the operation of the Mars force, requires dissolution of forms. In Capricorn, then, these opposite aspects of Reality are brought together.

As applied to the keyword of our lesson, the meaning is this: Form necessitates limitation, and in our experience limitation is bondage. Yet the very limitations which gall us may become spurs to action which sets us free.

See how clearly this is indicated by the first column of Keys in the tableau given in Lesson, 2, page 7. The exercise of concentration (Key 1) puts into operation the law of suggestion (Key 8), which results in a renewal of consciousness that releases us from bondage (Key 15). When the force of Mars, represented by the red robe of the Magician, is brought to bear through concentration, it brings about a regeneration which dissolves the appearances of limitation.

Through Ayin, again, Key 15 is associated with the idea of Mirth. Laughter is caused by perception of the incongruous. It is but a step from this to the truth that joy results from the perception of the incongruity between appearances of limitation and the truth that man is the immediate agent of the One Identity. Experimental verification of this truth brings an experience of the most intense bliss, far beyond, yet comparable to, the most ecstatic sense-experiences known to man.

Finally, to return to the title of Key 15, there is an old saying, "The Devil is God as He is misunderstood by the wicked." This means that the monstrous figure in Key 15 is a symbol of man's ignorant notions of the true nature of Reality, and more especially, of man's false opinions concerning his own place in the scheme of things. This ignorance is the real Devil,

and because it may be overcome, they who set their feet upon the ancient Way of Liberation learn how to banish the Devil and destroy his works.

COLORING INSTRUCTIONS

As you color Key 15 this week, notice particularly that this hideous figure is an impossible combination of incongruities. Never did this nightmare shape exist outside the realm of disordered fancy, and it never can.

YELLOW: Insignia above cross below navel of devil. The hair of the male and female figures, the torch flame, and the tail of the male figure are yellow, shot with red.

GREEN: Tail of female figure.

BROWN: Feathers, legs and horns of devil, torch handle, foreground, body and wings of devil (this is more effective if a little gray be mixed with diluted brown, to give a dull, earthy color.)

WHITE: Star, beard, horns of male and female figures.

STEEL Chain and ring.

RED: Cross on devil's body, grapes on tail of female figure, devil's eyes. (Also note what is said under Yellow.)

TAROT FUNDAMENTALS

15 — THE DEVIL



TAROT FUNDAMENTALS

LESSON THIRTY-FOUR

YHE DEVIL

The black background of Key 15 represents darkness. It is a symbol of ignorance. It refers also to Saturn, the planet ruling Capricorn, because the color black, especially in heraldry, stands for this planet.

The central figure is an androgyne goat, having the wings of a bat, the arms and hands of a man, and the legs and feet of an eagle. The wings refer to the designation of the Devil as "prince of the power of the air." They indicate a subtle energy in the atmosphere, which energy is one of the powers controlled by practical occultists.

The eagle's legs and feet refer to the sign Scorpio, ruled by Mars, which planet is exalted in Capricorn. The Scorpio forces must be purified in the fires of test and trial if we are to be released from bondage.

The arms and hands of the monster are shown in a gesture resembling that made by the Magician. The difference is that the uplifted hand is open, and bears on its palm the astrological symbol of Saturn, signifying limitation.

The position of the fingers of the Devil's right hand is also a contrast to the gesture of esotericism made by the Hierophant. The Devil seems to be saying, "What is visible, what can be grasped by the senses, is all there is."

This is the basic fallacy of materialism. In the symbolism of the Devil's hand it is associated with the sign of the planet Saturn, because materialism is the cause of man's worst limitations.

The inverted torch in the Devil's left hand burns wastefully, and gives little light. It is typical of the false light of pseudo-science. It represents also the blazing torch of revolution and rebellion.

On the Devil's body, just below the navel, a symbol of Mercury refers to the activity of the subtle processes of digestion and assimilation. These, under the influence of Mercury in Virgo, are brought under control in the work of practical occultism. This work is a combination of mental processes, indicated by the yellow upper half of the Mercury symbol, with bodily responses or reactions, represented by the red cross forming the lower half of the symbol.

The Devil's eyes are red, because Mars, corresponding to that color, is exalted in the sign Capricorn. They emphasize the meanings of the letter Ayin, and refer also to the fact that Sight is attributed to the letter Heh, and thus to Aries, a sign ruled by Mars.

The inverted pentagram between the Devil's horns is the most evil of all signs of black magic. The essence of black magic is mental inversion, rooted in the belief that the Self of man is dominated by the elements composing his physical environment. Thus the inverted pentagram is a symbol of falsehood, because it is never true that Spirit can be dominated by matter.

The pedestal is a half-cube, representing imperfect understanding of the physical world, because this world is often symbolized by a cube. At the front of the pedestal is a large ring. To it are fastened chains which bind the two smaller figures.

These typify the human conscious and subconscious minds. The bondage of delusion is

a consequence of man's erroneous interpretation of the nature of the physical universe. The hoofs, horns and tails of these little prisoners intimate that delusion bestializes man.

On the Cube of Space, Key 15 is represented by the line West-Below, shown in Figs. 1 and 2 of the diagram accompanying Lesson 18. This line connects the lower ends of the lines North-West and South-West. It designates an activity working at the subconscious level. It is the lower boundary of the western face of the Cube, and is also the western boundary of the lower face.

Considered under the first of these two aspects, it represents the operation of what is shown in Key 10, at work on subconscious levels of manifestation. Considered under the second of these two aspects, it represents the subconscious element in the Law of Rotation.

Actually, these are simply two ways of describing one and the same activity. Hence they are represented on the Cube by the single line of West-Below.

In terms of Tarot, then, we may say that Key 15 shows how the power represented by the High Priestess manifests itself in the Law of Rotation, and shows also those aspects of the Law of Rotation which operate in the universe, and in the life of man, below the level of conscious awareness.

The current of energy in this line moves from North to South. It combines the current passing from East to West along the line of North-Below with the current passing from Above to Below along the line North-West.

Key 15 therefore represents activity which combines the forces of Key 9 with those of Key 11. Here is an important clue to the practical

meaning of the Key. [It shows us that whatever is represented by the symbolism of the Devil combines the secret forces of Virgo and Libra.]

The line West-Below is opposite the line East-Below. The latter is related to the Chariot and to the sign Cancer, the zodiacal opposite of Capricorn, which corresponds to the line West-Below. Furthermore, the line West-Below is diagonally opposite the line East-Above, and we have seen that there is a hint of this opposition in the symbolism of Keys 6 and 15.

In practical occultism Key 15 represents a force which combines the energy released into the physical organism through the functions of the Virgo region (as explained in Lessons 21 and 22), with the force specialized by the adrenals, governed by Libra.

In one sense, all these forces are really phases in the operation of the One Force. Yet each phase is distinct, and has its own peculiar characteristics. As an illustration of the same general principle, we may think of the One Force as electricity, which may be specialized through appropriate instruments into various kinds of activity. Passing through the filament of an electric lamp, it manifests as light. Sent through the coil of a stove, it becomes heat. One manifestation enables us to read at night. The other warms a room, or cooks a meal. But we do not try to read by the light of a stove, nor cook a dinner over an electric bulb.

To speak of anything so obvious may seem out of place in a course of lessons meant for the instruction of intelligent men and women. Yet it is necessary, because so many appear to believe that one needs only to make contact with

the central source of the One Force in order to accomplish all things. Again and again we have been asked what good there is in "all this technical knowledge." Often the question is put by a person describing himself as an "advanced student," who has spent years reading occult literature, and has been a member of one or more "very occult" societies.

Failure to grasp yhis principle accounts for the lack of success attending the efforts of many genuinely earnest students. It needs to be said often that practical occultism is just as full of inevitable technicalities as practical exoteric science. Our conquest of the inner world of occult forces is made by the same kind of procedure which has brought about our conquest of the outer world.

In SEVEN STEPS, Lesson 1, is a quotation from Eliphas Levi, describing the Astral Light. Add to it these words from the same author:

"This electro-magnetic ether, this vital and luminous caloric, is represented on ancient monuments by the girdle of Isis, which twines in a love-knot round two poles, by the bull-headed serpent, by the serpent with the head of a goat or a dog, and by the serpent biting its own tail, emblem of prudence and of Saturn. It is the winged dragon of Medea, the double serpent of the caduceus, and the tempter of Genesis. Lastly, it is the devil of exoteric dogmatism, and is really the blind force which souls must conquer, in order to detach themselves from the chains of earth."

Now, in Genesis the tempter is called NChSh, and this noun Nachash is closely related to the word translated in the Authorized Version as "brass," though it really means copper, the metal of Venus. The number of NChSh is 358,

the same as the number of MShICh, Messiach, signifying "the anointed," and referring to the Christos.

What is hinted by this numeral identity? This, that the agency of temptation and that of release are one and the same. The Life-power is the cause both of bondage and of liberation. When we do not understand them, the laws of the Life-power's self-expression seem to be our adversaries. When we come to know that all manifestation proceeds from the One Identity, we discover that a reversal of relationship is possible, so that what seems to be against us is transformed into the means for our release from all restriction.

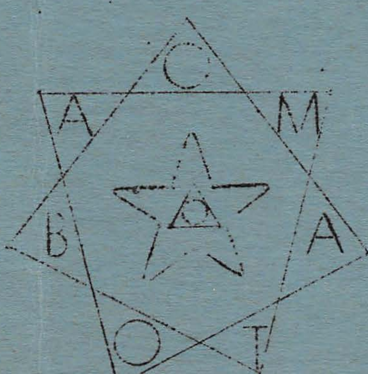
When Eliphas Levi speaks of the Astral Light as blind, he employs a subtlety of language. The force is blind only so long as we are unaware of its true nature. When we ourselves see the truth, this force becomes the vehicle of our vision. Hence it is connected with Ayin, the Eye.

The secret of release is to get the pentagram right side up. Man's monstrous imaginary creation, the Devil, is really none other than God, as God seems to men who have an upside-down conception of the I AM. [To know what the Self of man really is dispels the delusion that Spirit is dominated by the elements.] When this delusion is overcome, the powerlessness of evil becomes elf-evident, and the works of the Devil are destroyed.

Learn to laugh at appearances. Laugh at the notion of a Devil. The most effective resistance to error is ridicule. Laugh at the Devil, and he, and all his angels, will flee.

TAROT FUNDAMENTALS.

16 - AWAKENING - PEH



TAROT FUNDAMENTALS

LESSON THIRTY-FIVE

AWAKENING

We come now to the second stage of spiritual unfoldment, which is the awakening from the dream of sense, from the nightmare of bondage. The first stage represented by Key 15, is that of the realization of the nature of bondage, and the perception that it is, after all, only a bad dream.

Key 16 is obviously a picture of destruction, but it is important to notice that the source of the destructive power is the sun, and that the disintegrating force comes forth as a flash of lightning. This refers to the flash of superconsciousness which constitutes the first awakening.

It is the first moment of clear vision, after which the person to whom it comes is never again quite the same as he was before. It is like the hatching of a chick from the egg. Another life opens before it. So it is with man. At the moment of sudden illumination pictured by Key 16, he receives an initiation, and from then on he belongs to a new order of creatures.

In The Book of Tokens, the meditation on the letter Peh (to which Key 16 is attributed) says:

"Verily destruction is the foundation
of existence,
And in the tearing-down thou seest
Is but the assembling of material
For a grander structure."

A little observation will convince you that destruction IS really the basis of existence. Our entire lives are spent in the disintegra-

tion of forms for the sake of building up other forms. Power is released by disintegration. The food we eat, the clothes we wear, the automobiles we ride in, are all in process of destruction from the first moment we put them into use. In the act of destruction itself lies all the utility we can extract from any of these things.

In the experience of spiritual unfoldment, awakening is distinctly a destructive process. All the customary wrong thinking and wrong acting must go. The false sense of personal will, of personal autonomy, of personal self-action, must be destroyed.

This is not a comfortable process. When one is forced to recognize the truth that some of his most cherished beliefs are false, the consequent readjustment is not easy. Yet the wise in every age have testified that this destruction is essentially a gathering of materials for a grander structure.

The first chapter of the Gospel according to St. John says: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made. That which hath been made was life in Him, and the life was the light of men."

This passage refers to the power which you have been studying since the first lesson of SEVEN STEPS. You have learned that this power is not only the source of the forces used in creation, integration and reproduction, but that from it spring also the forces manifest in the opposites of these.

Hence <u>The Book of Tokens</u>, in the meditation on Peh (which means literally "the mouth of man as the organ of speech") states:

"I am the Mouth, whence issueth the breath
of life;
I am the all-devouring one
Whereunto all things return."

This is the power which is active in the disintegration of the old forms of personal consciousness. It rends the veil which hides truth from our eyes. The teaching that this breaking down of form is fundamental in the process of the Life-power's self-manifestation is very important.

The practical occultist has to learn that he cannot hope to reach any goal he may have set for himself without first breaking down the conditions in which he finds himself when he formulates his desire. In occultism, as in everything else, we cannot have our cake and eat it, too. (Before we may find release from the chains which bind us, we must learn how to break them.)

The time to begin this process of breaking down the old limiting forms is NOW, not some time in the future. You have already made a good start. You are aware of your limitations. You are making an effort to transcend them. This is witnessed by the fact that you have followed the instruction thus far.

As you proceed with it, other practical methods for combatting your limitations will be given you, and things of splendor will unfold within you. Your first step is to apply in your daily life the principles represented by the Tarot Keys, so as to build those principles into the structure of your own being.

The number 16 says as much. Right discrimination, the principle represented by Key 6, is necessary in this work. Apply this principle

through acts of concentration, typified by Key 1, and you will find that each day's experience brings you some measure of the awakening so strikingly pictured here. Superficial observation will not suffice. You must give attention to the meaning of your thoughts, desires and actions. Thus you apply the principle of limitation to overcome limitation.

He who is proficient in concentration rarely places himself in embarrassing situations by rash and unconsidered action. He thinks before he acts, and then acts wisely. The planet Mars is related to Key 16 through the letter Peh, and in exoteric astrology Mars is the planet of war, and of rash action. Yet it is also the planet of the driving force behind all successful activity. The way the Mars force manifests in us depends, therefore, on whether we direct it so as to make full use of its driving power, or whether we permit it to control us, thus inducing rash and foolish activity.

The Mars force is the propulsive energy of desire. Direction of desire is not repression. No man without powerful desires and emotions ever attains to the heights of mastery. When one tries to repress the Mars force, it sooner or later breaks loose in a burst of terrific destruction. Books on analytical psychology tell of many horrible examples of human wreckage caused by the repression of desire.

The channels through which the desire force finds expression are, however, <u>normally</u> under our conscious control. It is perfectly natural to manage the desire-nature. Key 1, the Magician, shows how. Formulate your desires, using intelligent discrimination, and then bring them into manifestation by concentration. Make your mental images of the desired results sharp and

clear, so that subconsciousness will receive definite impressions. Then the activity of the dynamic Mars force will make your dreams come true.

Some very old versions of Key 16 are named "The House of God." Others are called "The Fire of Heaven." Still others bear the title, "The Lightning-struck Tower." The title in our version is a short form of this third variant. There is a tradition that it refers to the fall of the Tower of Babel, at which time human speech is said to have become a confusion of tongues.

Thus the title is related to the notion of speech which is connected with the letter Peh. The old Bible story indicates that it is a mistaken use of language to try to reach heaven by means of a structure of words. The correct use of language is to direct the forces of nature, by making words the tools of organized thought. When we try to use words to define superconscious states, which are actually beyond words, the inevitable result is confusion.

This week, as you color Key 16, observe its details closely. Try to get some hint of their deeper meaning, and make note of whatever ideas may come to you.

COLORING INSTRUCTIONS

YELLOW: Two bands on crown that look like rope; star; crown of woman. The Yods are yellow, with a tongue of red in the general shape of a Yod in the lower right corner of each. A preponderance of red, shot with yellow, makes them more realistic.

BLUE: Dress of woman; hose of man.

GOLD: Crown, except yellow parts, lightning-flash.
GRAY: Tower, clouds (heavy storm clouds, as in Key 10).
BROWN: Cliff. Top of cliff is made a lighter brown.
BLONDE: Woman's hair.
RED: Boots and coat of man, shoes of woman. (See also under yellow.)

Spiritual Unfoldment

1. (15) Realization of the nature of bondage and the perception that it is after all, only a bad dream.

2. (16) awakening from the dream of sense, from the nightmare of bondage

(3) (17) Revelation - unveiling, discovery, disclosure. It is not made by the seeker for truth. It is made to him. He receives the revelation. He does not lift the veil of Isis. She unveils herself.

(4) Transformation - outcome of working together of universal forces.

(5) New birth - adeptship - REGENERATION

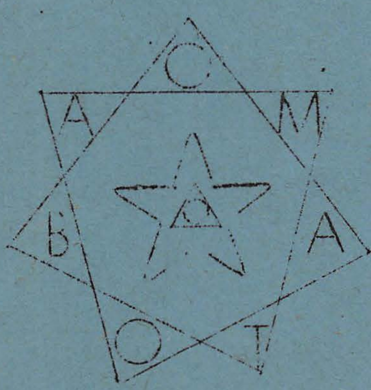
(6) - REALIZATION Personal consciousness on verge of blending with universal consciousness. adept realizes that his personal existence is nothing but a manifestation of the relation between self consc. + sub consciousness.

a fourth-dimensional experience which blots out the delusion of separateness

(7) Cosmic Consciousness - Nirvana

TAROT FUNDAMENTALS

16 – THE TOWER PEH



TAROT FUNDAMENTALS

LESSON THIRTY-SIX

THE TOWER

The lightning-flash in Key 16 is a reference to the words of the Book of Formation (1:5): "The appearance of the ten spheres out of nothing is like a flash of lightning, being without end. His word is in them when they emanate and when they return." Thus the lightning-flash is a symbol of the power of the creative Word, and so properly corresponds to the letter Peh, since the letter-name means the mouth as the organ of speech.

The flash comes from a solar disk, to show that the active force at work in the picture is a phase of the working of the Life-power, in spite of the seeming destruction wrought by it. The disk is in the same corner of the picture as the sun in Key 0. Review what is said in Lesson 4 concerning this. Remember that the reproductive force is the Mars force, which establishes another link with the attribution of Mars to Peh.

The lightning-flash is so drawn that it is a diagram of the complete expression of the ten aspects of the Life-power which are mentioned in The Pattern on the Trestleboard. This symbolism is borrowed from a diagram familiar to Qabalists.

In relation to the second stage of spiritual unfoldment, the lightning indicates the sudden illumination, or flash of inspiration, which comes to us when we have faced our particular problem boldly, and have concentrated on it the full force of the Life-power, by means of prolonged acts of attention. Notice that the end of the thunderbolt is formed like an arrowhead,

an ancient character for the letter Beth, which is the alphabetical symbol of initiative, and of the actual beginning of a cycle of activity, corresponding to Key 1 of Tarot.

The tower is built of brick, laid in twenty-two courses. Thus it represents a structure of human speech, because the components of speech are the letters of the alphabet, and in Hebrew these are twenty-two.

This tower is a structure of human error and ignorance, yet it is at the same time a House of God. Nothing is more true than that these physical personalities of ours, even though they be structures which incorporate our false notions, are at the same time Temples of the Living God. The ugliness and inadequacy of our bodies, their want of comeliness and grace, are caused by the influence on subconsciousness of our false thinking, expressed by erroneous use of words.

Hence the lightning-flash of true perception always makes itself felt in the physical body, because there must be a period of physical readjustment, before our bodies can be vehicles for the expression of the higher levels of consciousness.

The crown which is knocked off the top of the tower is a symbol of will-power, because the Hebrew noun Kether, meaning "crown," is a synonym for "will". This, however, is a false crown, a symbol of mere usurpation, and its nature is exposed by the four letters M with which it is ornamented.

In Hebrew, M is Mem, and the numeral value of Mem, 40, multiplied by 4 is 160, the number of the proper name Q I N, Cain. Cain, the first murderer, personifies the false idea of will power, the notion that every person has a

will of his own, separate from the will-power of other persons, and from the Cosmic Will.

Right knowledge begins with a flash of perception which makes us realize that no detail of our personal experience can be separated from the total expression of the Life-power's activity. However brief this flash of realization may be, it overthrows the notion of a separate personal will; and it also disrupts mental structures based on the error that we are living our lives in perpetual antagonism to the universe and to the lives of our neighbors. This lie is behind every murder. It is eradicated by even the briefest perception of the fundamental unity of all that exists.

The falling figures represent the two modes of personal consciousness. The man is self-consciousness, the woman subconsciousness. The flash of inspiration upsets all our former conceptions of the nature of personal consciousness, and reverses our former ways of thinking.

In Key 16 the figures are clothed, because they hide their true nature from each other while man remains in the state of ignorant separateness. In this connection, remember that clothes are symbols of shame and sin.

Twenty-two Yods are shown, suspended in air. Ten are on one side of the tower, so disposed that they form the Qabalistic diagram of the Tree of Life. The twelve on the other side are arranged symmetrically also. These Yods stand for the twenty-two letters of the Hebrew alphabet, because every Hebrew letter is said to be some aspect of the letter Yod.

Thus these Yods floating in air represent the sum-total of cosmic forces. They stand, also, for the elements of the Creative Word, and for the powers of human personality.

They are shown hanging in space, to present symbolically the idea that none of these forces has a physical foundation. This idea is just the reverse of that suggested by the rocky, isolated peak on which the tower is erected. Note that this peak is the same color as the Devil's body.

The average person thinks his life has a physical basis. He supposes it to be sustained by food, air, water, and the various physical forces of his environment. Ageless Wisdom says just the opposite. It declares explicitly that the one Life-power is the basis of all manifestation whatsoever, physical or otherwise. It by no means denies the importance, much less the actual existence, of the physical plane; but it does say that the physical world is an expression of the powers of spiritual life. Thus it declares that instead of life being supported by the conditions of physical existence, these conditions are caused and maintained by life.

It is undoubtedly true that certain definite physical conditions must obtain in order that the functions of human personality may be exercised here on earth. It is not true that these conditions are either <u>cause</u> or <u>support</u> for such terrestrial functions of human personality. The true cause is the Life-power itself, and it is the Life-power which manifests itself in every physical condition, in every physical force. The conditions are the effects, not the causes, of manifestation.

Thus Ageless Wisdom holds causation to be vital, rather than physical. In our day this conception of causation is not in fashion, any more than the conception that the earth is round was in fashion in the days of Columbus. It is true, nevertheless, and it is <u>demonstra-</u>

bly true. Nor is it any less true because relatively few persons now living are able to make the demonstration.

Not every person can play a concerto. They who have sufficient musical talent, and have devoted themselves to hours of practice, are able to do so. Similarly, there are persons on earth today who are sufficiently acquainted with the laws of life, and sufficiently skilled in applying them, because they have practiced, so that they can control physical conditions to an extent which seems to be miraculous.

Such virtuosi in the art of living have a command of their bodies, and, through their regenerated bodies, of their environment, which enables them to do many extraordinary things. Yet they all bear witness that at one stage of their development they were just as ignorant of the laws of life as are most persons today. They met the same problems we are meeting, and faced the same difficulties. At one time in their experience, they were as much in the dark as we seem to be. They supposed causation was physical, and they thought they were "going it alone." Like the tower, their house of personality was reared on a peak of selfish isolation from the rest of humanity, and it was crowned with the usurper's diadem of belief in personal will.

Then there came a day when, like lightning, a flash of clear perception reversed their former opinions. Darkness closed round them again, for at this stage of spiritual unfoldment, the light is not continuous. Yet they remembered what they had seen, and the consequence of that recollection was a radic[al] change in the fundamental conception on wh[ich] their whole conduct of life was based.

We must make the same change, but before we can make it, we have to pass through the same experience. If you have had this experience already, you will understand the deeper implications of Key 16. If you have not had it, this lesson will help prepare you for the sudden, terrible, yet wonderful awakening which will end your dream of separation and bring you near the beginning of the Way.

In the directional attributions of the Hebrew letters, Peh is assigned to North. This is the place of greatest symbolic darkness. Thus Masonic lodges have no station in the North, because it is said that the sun never shone on the north side of the temple at Jerusalem.

Compare this darkness symbolism with the color of the pillar on the left, or north, side of Key 2, and with the color of the sphinx on the same side of Key 7. Note that the pillar marked with Beth is associated with the idea of strength, and that, in Hebrew wisdom, the word translated strength may be rendered also as severity, which is suggested by the forbidding expression of the black sphinx in Key 7.

The idea behind this association of darkness and North with strength is the idea that those powers which are, to the average mind, veiled in darkness, are the powers which bring release and enlightenment. The occult forces are liberating forces. What inspires fear and terror in the mind of a savage is what a civilized man employs to set himself free from a thousand limitations which restrict a savage.

Nothing in nature inspires man with greater fear than lightning. Yet the civilized man annihilates distance by telephone, telegraph, and wireless. By this willing servant of human intelligence he sends words and pictures round

the world. In hours he makes journeys that took days and months only a few years ago, and the lightning-flash in a gas-engine makes this possible.

This is why the Emperor faces North. Human reasoning is always concerned with the unknown, with what is concealed from the average mind. He who conquers his fear of darknes is able to discover the secrets it hides, and to bring them and himself to light.

In Job 37:22 we read, "Fair weather cometh from the north," but the margin of the King James Version substitutes "gold" for "fair weather," and this is the more accurate translation. In Hebrew it reads: MTzPVN ZHB IAThH, and the numeral value of this phrase is 696, which is the number of ASh HShMIM, Esh hashamaim, "Fire of heaven." This last is the same as the French title for Key 16, "Le Feu de Ciel."

This passage from Job is the text for a long alchemical commentary in the Qabalistic Book of Purifying Fire, but discussion of this must be reserved for our texts on Hermetic Science. The point to be brought out now is that here is rather more than a hint that by "Mars" and by "North" the wise men of old indicated their knowledge of the same force now named "electricity." What is more, they knew that the occult force they symbolized by a flash of lightning is the basis for those inner modifications of the personal vehicle which result in enlightenment. This aspect of the cosmic vital electricity they represented also by a serpent. Hence, in Key 6 there is a serpent on the north side of the picture, and in Key 10 a serpent is descending on the north side of the wheel.

Thus we may interpret "Gold cometh from the north," as meaning, "Enlightenment has its

origin in the hidden sources of power which arouse the emotion of terror in the minds of the ignorant."

Remembering that a fundamental activity of the Mars force in human personality is the stimulation of desire, devote yourself this week to a study of your desires. Most of us are beset by a veritable mob of miscellaneous desires. Many of them are unimportant, weak, ephemeral. An enlightened man is a man of comparatively few desires, but those he has are deep, powerful, one-pointed. Such a man shoots straight at his mark, permitting nothing to deflect his purposeful aim. His thoughts dwell on what he has decided to be and do. His mind pictures it clearly. His activity is directed to its attainment.

Select your most important desire. Do not allow less important ones to interfere with it. Yielding to the influence of small desires dissipates energy you can apply to truly important work.

This practice is difficult, easy as it is to describe. To bring the desire nature completely under control takes long, steady drill. On this account, do not drop the practice at the end of this week. Keep at it continually. Desire is the power that achieves, and the art of directing this power is the basis of all kinds of mastery.

TAROT FUNDAMENTALS

17 - REVELATION



TAROT FUNDAMENTALS

LESSON THIRTY-SEVEN

REVELATION

The third stage of spiritual unfoldment represented by Tarot is Revelation. Revelation is unveiling, disclosure, discovery. The discovery is not made by the seeker for truth. It is made to him. He receives the revelation. He does not lift the veil of Isis. She unveils herself.

Thus Key 17 pictures something which operates from above the level of human personal consciousness. Disclosures made at this stage are not perceived by the physical senses. They are not conclusions reached by the reasoning mind, as a consequence of observing externals. Quite the reverse. These revelations come when the reasoning mind is completely stilled and the senses sealed.

Tzaddi is the Hebrew letter assigned to Key 17. Its name means "fish-hook." A fish-hook is a symbol for angling. Hence it is related to our ideas of experimentation, quest and research.

The quest is for something not yet definitely realized. It is a groping, a feeling one's way, a "fishing" for something. Thus the symbol of a fish-hook stands for an agency or instrumentality whereby one endeavors to solve problems or enigmas. It typifies a means for discovering secrets, or a method whereby one follows a clue leading to the understanding of a mystery.

Meditation is this agency symbolized by a fish-hook. The Qabalistic Book of Formation attributes this activity to Tzaddi, and the Hebrew verb (not found in the Bible, but occuring often in Rabbinical writings, means to think, to

speculate, to fancy. Like the English word contemplate, it implies the marking out of a field of observation, limited in extent, wherein the whole force of attention may be brought to bear on some object of thought.

Patanjali defines meditation as "an unbroken flow of knowledge in a particular object." We shall see that the symbolism of Key 17 agrees with this definition. Meditation is close, continued thought. It is deep reflection. It is a continual dwelling on one central idea, a diving down into the depths of the mind for the various associations connected with the main thought--that is, fishing for truth.

You will note that such associations of ideas are the basis of Tarot practice. You will find this carried out even further when, later on, you come to the detailed study of Qabalistic correspondences and the Tree of Life.

Keys 1, 2 and 3 symbolize the fundamentals of the process. First, the selection of some definite object, on which attention is fixed (Key 1). Second, the associative activity represented by the meaning of the letter Gimel (Key 2). Third, the development of mental imagery, the basis of true understanding (Key 3).

These are the mental aspects of the meditative process. What should not be overlooked is the fact that meditation has specific physical results, and employs physical energy in the organism of the person who engages in meditation.

The letter-name Tzaddi, "fish-hook", gives a hint as to this physical part of meditation, because in the Hebrew alphabet the idea "fish" is represented by the letter Nun, and the idea

"hook" by the letter Vav. Note, also, that in NVN, Nun, the letters N and V are combined.

The letter Nun, represented by Key 13, is associated with the zodiacal sign Scorpio, and with the secret force governed by that sign. The letter Vav, represented by Key 5, is linked with the sign Taurus. These two signs are opposites, but complements. The centers corresponding to them in the human body are also opposite and complementary.

In meditation, the force which ordinarily expresses itself through the Scorpio field of the human body is raised, and becomes active in the Taurus region, which includes the hearing centers in the brain. The resulting stimulation of those centers enables one to become aware of the Inner Voice represented by the Hierophant. The Hierophant is the Revealer, and Key 17 is a symbol of the Revelation.

The numeral value of the character Tz, Tzaddi, is 90. This is also the value of the word M I M, Mem, the name of the letter symbolized by Key 12, the Hanged Man. The numeral correspondence indicates a relation between the two letters and the ideas they represent.

Even in the meaning of the letter-names we can see this. Certainly a fish-hook makes one think of water, since it is an instrument for lifting fish out of the water. Water, you will remember, is the occult name for the universal subconsciousness, the Great Sea in which all things have their origin.

Again, the title of Key 12 is synonymous with "The Suspended Mind," and signifies the suspension of the activity of personal consciousness, as a result of profound meditation. In Sanskrit writings on yoga, this suspension is called Samadhi, and Samadhi is said to lead to the revelation of the highest truths.

Note in passing that a fish-hook is usually suspended from a line, so that the fact that it hangs from something is what makes it useful.

In meditation, by keeping the stream of consciousness flowing in relation to some particular object, we gather impression after impression from that object. Our minds take the form of that object. We become identified with it. Thus we become aware of the object's inner nature. It reveals itself to us.

The object of meditation is usually some sort of problem. Just as one must have the right sort of bait to induce fish to bite, so one must have a definite object for meditation. The reason for meditating is to solve the problem.

Because it <u>is</u> a problem, it appears to be the adversary of the person who is meditating. It may look like the Devil himself; but a practical occultist knows this is only the first appearance, and disregards it. He knows the solvent power of consciousness, and how to apply it.

The first thing to do is to silence the superficial activity of personal consciousness. Just as a fisherman sits quietly, so must one in meditation learn to wait patiently until the fish of thought takes the hook. The hook is always a specific question. They who imagine they are meditating when they sit passively, imitating a jelly-fish by their mental attitude of utter emptiness, are sadly mistaken.

Certain as it is that we ourselves do not discover truth, it is also needful for us to understand that our mental attitude must be one of <u>active</u> quest. We must not be content merely to sit still, in hope of enlightenment. Quiet we must be, but at the same time <u>intent</u> on re-

ceiving light on our problem--as the poet says, we must invite the soul. In this attitude we are able to hear the Voice of the Hierophant, and he will speak distinctly and definitely.

As we become skilled in the practice of meditation, we find that about all we have to do, personally, with the disclosure of new aspects of truth is the selection of a specific problem as the pivot for our meditation. In old Egypt there used to be a statue of Isis, with an inscription asserting that no mortal had ever lifted her veil. This continues to be true. Yet the veil of Isis is lifted again and again for those who are duly and truly prepared to behold the vision of her lovely presence.

Nature does not hide herself from us. The veil which conceals truth is the veil of human ignorance, the veil of man's foolish belief in his own separateness and mortality, and this veil may be removed by the practice of meditation.

The number 17 is composed of the digits 7 and 1, with 7 standing for the power which is expressed, and 1 for the agency through which that power operates. In Tarot, 7 is the Chariot, symbol of the receptivity which is so necessary for meditation. The same Key is related to a special mode of consciousness known as the Intelligence of the House of Influence. Something which flows down into the field of personal consciousness, when we are quiet and receptive, is what does the work in meditation.

He who wishes to meditate must be keenly aware that personality is only a vehicle for the Life-power. He must understand also that the Life-power, being the WORD or Creative Speech, finds expression in all forms.

Because this WORD is actually seated in our hearts, we are able to receive its disclosures of truth. The mental attitude symbolized in Tarot by the Magician is the means whereby truth so disclosed may be put into practical application. Man is the transformer of his environment, in accordance with his perceptions of reality. He IS this, whether he applies his power wisely or unwisely, We are all magicians, projecting our own magic circle of circumstance by our mental imagery. When we understand this truth about ourselves and act upon it, we find release from every kind of bondage.

The zodiacal sign Aquarius the Water-bearer is attributed to Tzaddi, and thus to Key 17 also. Its symbol is the same as one of the alchemical symbols for dissolution. Thus it is directly connected with ideas we have considered in our study of Key 13. It is clear that the latter is related to Key 17, because the letter Nun, represented by Key 13, means "fish."

In the symbolic representation of the fixed signs of the zodiac, in the corners of Keys 10 and 21, Aquarius is indicated by the Man. Man is the great fisher for new forms of truth. He is the possessor of the Universal Solvent we read of in alchemical books. The Universal Solvent is human consciousness, concentrated and directed in meditation. By means of this, man may solve every problem.

Aquarius is ruled by Uranus and by Saturn. These two planets are represented by the first and last Keys of Tarot. Uranus is the Fool, and Saturn is the World. Here is a hint that the practice of meditation will eventually find answers to every question, from the most abstract to the most concrete. Many other ideas

are connected with this co-rulership of Aquarius. Seek to find them in meditation.

The title, The Star, refers to the universal Light-energy which condenses itself into stars. It is the reality behind their physical forms. The explanation of a more recondite meaning of the title must be deferred to another time.

This week develop the exercise you began last week. Formulate your desires into specific problems. Focus upon them the spotlight of your consciousness. Make every detail clear and definite. Then, with this as a basis, begin the fishing process of meditation.

Do not try to think about your problem's probable solution. Rather let the stream of consciousness flow, as it were, past your point of observation. Watch the ideas which seem to rise to the surface of themselves. Reject them unless they show some definite relation to the central idea of your meditation. Keep your object always in view.

COLORING INSTRUCTIONS

YELLOW:	The central star.
GREEN:	Grass, leaves on tree.
BLUE:	Background, pool, water from vases. Deeper shade in ovals on vases and stripes round their necks.
VIOLET:	Mountains. (Note that there are rising hills before the peak.)
ORANGE:	Vases (except stripes, ovals and handles).
WHITE:	Smaller stars, vase handles, the stripes across ovals on vases, except the stripes colored red, the highlights on the water.
BROWN:	Tree trunk.

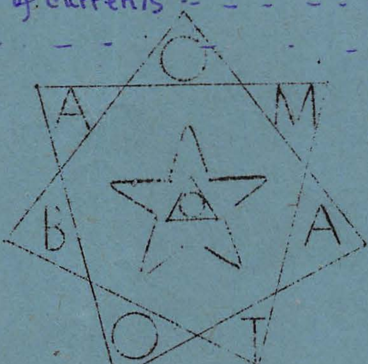
BLONDE: Hair. This can be done beautifully by putting a little darker shade over the shading lines.

FLESH: The woman's body.

RED: Top band over oval on vase at left of card; lower band over oval on vase at right; the bird on the tree.

TAROT FUNDAMENTALS

THE STAR — 17



TAROT FUNDAMENTALS
LESSON THIRTY-EIGHT
THE STAR

The great yellow star is the Blazing Star of Masonic symbolism. It stands also for the Quintessence (Fifth Essence) of the alchemists. This is clearly indicated by the fact that the star has eight principal rays. The eight-spoked designs on the dress of the Fool, the Wheel of Fortune, and this eight-rayed star are all emblems of the Quintessence, which is Spirit, the power behind the energy transmitted to their world-systems by suns. Note that the star has also eight very short secondary rays. You will find these rays fully developed in the symbolism of Key 19.

The seven lesser stars are also eight-rayed, to show that they are manifestations of the same Quintessence. They represent also the seven alchemical metals: Lead, Iron, Tin, Gold, Silver, Copper and Mercury. These correspond to the seven astrological planets: Saturn, Mars, Jupiter, Sun, Moon, Venus and Mercury. Thus the stars of Key 17 are symbols of the seven interior stars, called chakras by Yogis, which are centers through which the One Force manifests itself in the human body.

What has just been said is a forerunner to instruction you will receive in later lessons. You will then be told more concerning these centers, and will learn practical methods for utilizing the forces which work through them. For the present, this is work for which you are not sufficiently prepared.

Concerning the development of these centers, much has been published. A great deal of what may be found in books is dangerous, because it

gives technical knowledge to persons who are by no means qualified to use it, so that they often do themselves grave injuries. Worse even than this are those books which fill the mind of the student with a lot of time-wasting nonsense, of which he must rid himself before he can receive genuine instruction.

We refuse to enter into argument with persons who cannot see the need for keeping secret certain aspects of occult instruction. They cannot receive the knowledge they clamor for--- nor will they find it until they become wise enough to see how vitally necessary the old rule of secrecy really is. Thus we frankly admit that in these lessons we hold back not a little, in accordance with ancient usage which we feel to be binding upon us. On the other hand, we give you no "blinds" of false interpretation, nor do we waste your time with fruitless practices. When you have taken these preliminary steps in your training, detailed explanation of more advanced work will be available, under suitable reserves.

The nude water-bearer is Isis-Urania. She represents truth, and the practice of meditation reveals truth to us without disguise, hence she is nude. Her legs are bent so that each forms an angle of 90 degrees. 90 is the number of the letter Tzaddi, and an angle of 90 degrees is an ancient symbol of rectitude.

The weight of her body rests on her left knee, and is supported by earth, representing the facts of physical existence. Her balance is maintained by her right leg, and her right foot rests on the surface of the pool. This means that in meditation something occurs which gives to the usually unstable mind-stuff, sym-

bolized by water, a solidity and stability like the physical world. Here is a hint of what alchemists mean by "fixation of the volatile."

The two vases are the two personal modes of consciousness, like the two ministers in Key 5, or the man and woman in Key 6. The ellipses on the sides of the vases represent the zero sign, Spirit, or Akasha. Only two ellipses are shown, but there are really four, signifying the expression of Spirit through the four worlds and the four elements.

From the vase in the woman's right hand falls a stream which sets up waves in the pool. The waves are concentric rings, like the circles on Key 10. These waves represent the activity set up in subconsciousness by meditation.

From the other vase a stream falls on land, and it is divided into five parts. This represents the purification and perfection of the senses, by means of right meditation. Two important clues to the meaning of Key 17 are that the woman lifts the vases, and that the water comes from the pool and goes back to it.

The mountain in the background is the same as the one in Keys 6 and 8. It represents the perfection of the Great Work, which is man's conscious control of the inorganic forms of the Life-power's self-expression. This control begins with man's mastery of his own mind and body, so that they become open channels for the outflow of the higher aspects of the Life-power's true consciousness.

When this preliminary work with the personal vehicle is completed, then becomes possible the culmination of the Operation of the Sun, in the actual mastery of the patterns of the inorganic world, by what appears to the uninitiated

to be a mysterious, miracle-working power of the adept. The adept himself, however, knows that this power is latent in all men, and he seeks eagerly for those who are ready to begin the journey to the mountain-peak of mastery.

The tree in the middle distance refers to the human nervous system, which occult diagrams often typify as a tree. The upper part of the tree is the brain, and the trunk represents the spinal cord, and the sympathetic nerves and ganglia.

The bird perched in the branches is an ibis, a fishing bird regarded by the Egyptians as being sacred to Thoth, identified by the Greeks with Hermes, and by the Romans with Mercury. Here in Key 17, the bird of Hermes reminds us that meditation is begun by, and supervised by, the self-conscious aspect of human personality, Mercury or Hermes, pictured in Tarot as Key 1, the Magician.

On the diagram of the Cube of Space, the line corresponding to Tzaddi and Key 17 is the line South-Above, which is the southern boundary of the upper face of the cube.

This upper face is represented in Tarot by the Magician, and since the line corresponding to Key 17 is the southern boundary of this face, we see that Key 17 must represent the southern half of Key 1, where we see a table, with the implements of ceremonial magic.

Now ceremonial magic itself is one form of meditation, because everything done in a magical ceremonial is intended to emphasize the central idea, or seed-thought, of the ritual. In this connection review lesson 6.

At this point it may be well to indicate the direction of the currents of energy in the twelve boundary lines of the Cube of Space. In

the diagrams accompanying Lesson 18, some of these are shown in figure 1. You can add the others to figure 2.

In the line North-East (Key 4), the current moves downward from Above to Below. In the line South-East (Key 5), it moves upward from Below to Above. In the line East-Above (Key 6), it moves from South to North, as may be seen by careful inspection of the symbols on that Key. In the line East-Below (Key 7), it moves from North to South, like the river in the picture.

Thus it is possible to trace a continuous line round the boundaries of the eastern face of the cube, beginning with Key 4 from Above to Below, then through the line East-Below from North to South, then from Below to Above up the line South-East, and from the South-East upper corner, through the line East-Above, back to the North-East upper corner.

On the North face of the cube it is impossible to trace a continuous line, for the current in the lines North-Above (Key 8) and North-Below (Key 9) moves in both lines from East to West; and the current in the line North-West (Key 11) moves, like the current in the line North-East (Key 4), from Above to Below.

It is impossible also to trace a continuous path round the western face, because, although the line South-West carries a current from Below to Above (Key 13), the lines West-Above and West-Below both carry currents from North to South (Keys 14 and 15).

On the upper face of the cube, however, we may trace a continuous line, starting from any corner, for East-Above (Key 6) moves from South to North, North-Above (Key 8) carries a current from East to West, West-Above (Key 14) runs

from North to South, and South-Above (Key 17) carries a current from West to East.

No continuous line may be traced round the lower face, because the lines East-Below and West-Below both move from North to South. Nor may a continuous line be drawn round the southern face, because the lines South-East and South-West both move from Below to Above; and the line South-Below, like the line South-Above, carries a current from West to East.

Note that the line South-Above (Key 17) begins at the upper end of the line South-West (Key 13) and runs back to the upper end of line South-East (Key 5). Thus this line does actually join the line of Nun, the fish, to the line of Vav, the hook (See Lesson 37).

Observe also that the current from the line West-Above (Key 14) and that from the line South-~~East~~ West (Key 13) meet at the point where the line South-Above begins. This indicates that the forces represented by Keys 13 and 14 are blended in Key 17. In every act of right meditation the secret force of Scorpio is aimed by the arrow of Sagittarius.

Furthermore, since the line corresponding to Key 17 ends at the upper point of the line corresponding to Key 5, and the current in the latter moves upward, it is evident that the force carried by Key 17 cannot move downward against the current in the line South-East.

What happens is that at the end of a successful period of meditation, one receives, through the activity pictured by the Hierophant, a revelation of some eternal principle which bears directly on one's problem.

After this has occurred, the current from the line South-Above passes into the line East-Above, symbolized by Key 6. The revelation we

receive at the end of a successful meditation becomes part of the conscious awareness of the person meditating. This additional enlightenment then contributes to the exercise of discrimination pictured by Key 6.

At this time, we shall not follow the course of the cube boundaries farther. Yet the alert reader will be able to make his own discoveries by applying the principles already outlined.

Continue your meditation practice this week. Begin it by giving five minutes to letting the pictured image of Key 17 make its impression on your subconsciousness. Remember that this Key is a picture of what adepts know about meditation, and that it gives your subconsciousness definite suggestions, which will make it easier for you to meditate successfully.

Finally, think well upon this passage from The Book of Tokens. It contains an important secret concerning Key 17.

"Thinkest thou, O seeker for wisdom,
That thou bringest thyself into the Light
By thine own search?

Not so.
I am the HOOK,
Cast into the waters of darkness,
To bring men from their depths
Into the sphere of true perception.

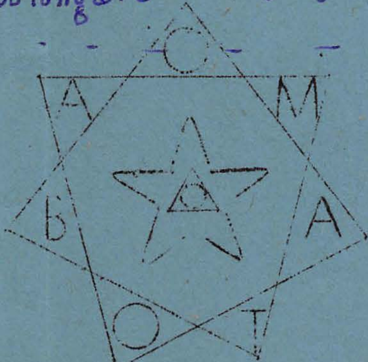
Entering that sphere,
They must die to their old selves
Even as a fish cast upon the land must die!

Yet do they die only to live again,
And what before seemed life to them
Now weareth the aspect of death.

Men think they seek me,
But it is I who seek them.
No other seeker is there than myself,
And when I find mine own,
The pain of questing is at an end.
The fish graspeth the hook,
Thinking to find food,
But the fisherman is the enjoyer of
the meal."

TAROT FUNDAMENTALS

KEY - 18 - ORGANIZATION - ~~TRANSFORMATION~~



LESSON THIRTY-NINE

ORGANIZATION

KEY 18 symbolizes the fourth stage of spiritual unfoldment. After one has realized that the condition of bondage to appearances is but an illusion (Key 15); when by the flash of spiritual illumination false structures of wrong thought and action have been overthrown, (Key 16); then comes a period of quiet like the calm which follows a storm, and during it, new relations are revealed to us through meditation (Key 17). After this begins the process of organization.

As used here, the term organization does not mean the association of human beings into groups or societies. It refers rather to the organization of the various parts of the human body into a higher type of organism than that which is spontaneously provided by the general averages of evolution.

The practical application of the principles of Ageless Wisdom is aimed at this change in the human organism. Creatures in the evolutionary scale below man are incapable of any great degree of self-modification. Animals and plants brought under the influence of man may be considerably modified in a relatively short period of time, but they show a tendency to revert to the primitive types when the cultural influence of man is for any reason removed.

The "Great Art," as the alchemists called their practice, is concerned with the production of a higher, finer, more sensitive and responsive type of human body. This is not effected by eugenic measures. It is not by se-

lection and breeding, but by the (direct action of man's will and imagination upon his own vehicle of flesh and blood, that the transformation is effected.)

This transformation is the outcome of the working together of universal forces. It is not merely a consequence of personal efforts. Yet the culmination of the Great Work requires the introduction of the personal factor. No man accomplishes this work until he himself sees, understands, and applies the principles, laws and forces which are involved in that transformation of his own substance, which the alchemists called "The Operation of the Sun."

This accomplishment is made possible by the exercise of imagination, for imagination is what makes clear and definite our desires and aspirations. Mental images are the patterns which we pass into subconsciousness, the builder of the body and the controller of all its functions.

If our patterns are clear and definite, and we keep them intact, subconeciousness will build a body to correspond to them. This does not mean that we can sit still and do nothing but hold mental images. Not by any such practice shall we transmute our bodies. What it does mean is that when our images are vivid, they provide us with patterns for bodily transformations, and impel us into courses of action which bring about the necessary changes.

For example, a boy cherishes the image of becoming a concert pianist. This image dominates his action, so that he goes willingly through hours of practice which would be drudgery to an unmusical person. The practice affects the muscular structure of his hands, arms and legs. It causes many subtle changes

in the centers of sight and hearing. It affects many other groups of nerves and muscles. Eventually he becomes what he imaged. By action corresponding to imagination, he has built for himself the specially conditioned body which is characteristic of a pianist.

The same principle holds true in every other instance. A prize-fighter is dominated by his imagery, and so is a poet. [Everything that human beings achieve is accomplished through some kind of bodily activity, and each type of activity is made possible by the development of a corrsponding type of organic structure.]

This is as true of the prophet and seer as it is of anybody else. [Whatever your object in life may be, you will achieve it when you have built a physical vehicle which can transform the Life-power into the particular kinds of action corresponding to your mental imagery.]

The number 18 expresses the potency of the number 8, working through 1. Thus it represents the Law of Suggestion symbolized by Key 8 as being applied through the directive activity of attention typified by Key 1.

You will find it to your advantage to review Lesson Two of SEVEN STEPS IN PRACTICAL OCCULTISM in connection with this study of Key 18. What that lesson has to say about subconsciousness should pass often through the conscious mind, for each review impresses upon subconsciousness itself a deeper imprint of your conscious realization of these facts. In effect, when subconsciousness knows that we understand what it can do, it works better. The most advanced adepts are not too wise to remind themselves continually of this, and they invented Tarot for just this purpose.

In reference to the organization of a finer and more responsive physical vehicle, this

self-direction from the level of the conscious mind applies a principle enunciated long ago by Lamarck, who wrote:

"The production of a new organ in an animal body results from the supervention of a new want continuing to make itself felt, and a new movement which this want gives birth to and encourages . . . Effort may be in a large measure unconscious and instinctive, but must in large measure be conscious, being made with a mental purpose to produce some desirable result."

The Hebrew letter Qoph means "the back of the head." It alludes to the fact that some of the most important organs in the body are located in the rear of the skull. This part of the head houses the posterior lobes of the cerebrum and cerebellum. The posterior lobe of the cerebrum contains the sight center, so that it is actually true that we see with the backs of our heads.

Just below the posterior lobe of the cerebrum is a knot of nerve tissues called the medulla oblongata, uniting the brain to the spinal cord and its branches. Thus the medulla is the connecting link between the higher centers of sensation, thought and action, located in the head, and the subordinate centers located in the body. The medulla itself is indeed a knot, presenting many intricate problems to anatomists and physiologists. Many of these problems are unlikely to be solved by those who depend on ordinary methods of investigation.

Unsatisfactory as ordinary study of the nervous system must be, because tissues examined under the microscope are taken from dead bodies, it has been found that the medulla governs respiration, that it regulates the heart, that

it contains the principal center which controls the circulation of the blood throughout the body. Besides these, it has other functions of basic importance to the maintenance of the organism. Thus the knot of nerve cells at the back of the head is really what keeps us alive, for its functions are carried on without interruption, even while we are asleep.

Sleep, therefore, is assigned in Qabalah to the letter Qoph, because what consciousness remains active in personality during sleep has its most important centers in the back of the head. Sleep, moreover, is the period of rest and recuperation, during which the waste caused by the day's activity is eliminated, and new materials are woven into the bodily structure.

While we sleep, the plans and thoughts we have been concerned with during the day are ripened and brought to maturity. Thus it is proverbial that night brings counsel. Many a problem has been solved subconsciously during the night. Our mental processes continue at subconscious levels, even while the cells of the upper brain are resting.

It is during sleep that our aspirations and efforts are built into organic structure. What we have thought and done during the day goes on influencing the body while we sleep. This is why it is advantageous to review each day, before falling asleep. We see where we have fallen short, and we vigorously determine to do better the next time we find ourselves in a similar situation. We intensify the effect of all our well-doing by this mental repetition of our original actions and thoughts. Then, before composing ourselves for slumber, we once more bring before us, as clearly as we can, the image of that which is our highest and truest

desire. By this means we actually build our aspirations into our flesh and blood, impressing our dominant desire on every cell.

As you make yourself familiar with the details of Key 18 this week, while coloring it, try to work out this hint. The digits of the number 18 add to 9, and 9 is the Hermit. Review the two lessons on Key 9, with special reference to the instructions concerning the functions and secret power of the Virgo area of the human body. Then notice that Keys 9 and 18 are both night scenes, while both have the suggestion of a height, and of a path leading to that height. This will prepare you to understand next week's lesson.

COLORING INSTRUCTIONS

YELLOW: Moon and rays; path. Yods same as in Key 16.
GREEN: Grass in foreground. (Note that this does not reach the towers.)
BLUE: Background, pool.
GRAY: Towers, wolf, stones round pool.
VIOLET: Crayfish, mountains. (Dilute for mountains.)
BROWN: Dog, plains between grass and the mountains.
WHITE: Tower windows, highlights on pool, wolf's fang.

40

TAROT FUNDAMENTALS

THE MOON - 18

40

TAROT FUNDAMENTALS

LESSON FORTY

THE MOON

Key 18's title, The Moon, is a direct reference to subconsciousness, and its powers of duplication, reflection, reproduction, and the turning of energy back to its source. In its deeper meaning, Key 18 therefore symbolizes the Path of Return.

An ancient esoteric maxim is plainly indicated by the symbols of this Key. "First the stone, then the plant, then the animal, then the man." At the lower end of the path, at the margin of the pool, are several stones. Just beyond them are the pointed leaves of a water-plant, looking like arrows, and suggesting aim and aspiration. The vegetation continues also in the field beyond. Climbing onto the path is a relatively low form of animal life, a crustacean, and a little farther along are a dog and a wolf. Then come the towers, human structures, but the path continues beyond them.

The pool below is the same as that of Keys 14 and 17. It is the great deep of cosmic mind-stuff, out of which emerges the dry land of physical manifestation. From it all form, inorganic as well as organic, proceeds.

The crayfish is a crustacean, hard-shelled. Note that its shape is similar to that of a scorpion. This resemblance is one of the reasons for selecting this particular creature as a symbol. That which rises, and makes the whole journey along the Path of Return, is, the force of the sign Scorpio, as we have seen throughout these lessons. The crayfish also represents, on the negatice side, selfishness, crabbedness, obstinacy; but on the positive

side it is a type of purpose, determination, and pertinacity. On account of its shell, this animal typifies also the early stages of unfoldment, wherein the student still thinks of himself as being separated from the rest of nature.

The dog and the wolf belong to the same fundamental genus, the canine family. The wild, dangerous wolf is what nature produces, apart from human interference and adaptation. The dog is the result of modifications effected in the wolf by human thought. Men tame wolves and modify. the structure of their bodies by cross-breeding. Thus this detail in the symbolism is a direct allusion to control of the body-consciousness, and to development of specific patterns formulated by human intelligence. The wolf, therefore, is a symbol of Nature, and the dog a symbol of Art.

The path goes between these extremes. For it is the way of balance, the way or method which goes neither too far toward artificiality nor toward the error that everything should be left to natural impulse.

The path progresses over undulating ground, so that it is a succession of ascents and descents. Advance along the Path of Return is not an unbroken upward climb. As we traverse it, we attain one eminence after another, and after surmounting some lesser peak, we seem to go downhill for a time.

We cannot be climbing all the time. In the Great Work there is periodicity. It is a work of the Moon, as well as a work of the Sun. In this operation there must be waning as well as waxing, reflux as well as flux, rest as well as activity. Assimilation, or taking in, must be balanced by expression, or giving out. Periods of intense effort must alternate with

periods of relaxation. A bow always drawn never speeds the arrow.

Since the path rises over rolling ground, as one advances there comes a time when the lowest point of descent is a higher level than the peak of a previous attainment. The lesson of this path symbol is of great importance to occult students. To all of us there come times when we cannot climb, and if we do not understand the law here represented, we become discouraged. The one thing needful is to keep facing toward the goal.

The towers are the work of man. They have battlements, and form a gateway. The suggestion of the design is that each tower is part of a wall, not shown in the picture. The occult interpretation we have received is that this is the wall of the ordinary limits of human sensation and perception. Yet it is not a final boundary. A vast region of experience extends beyond it. Many have entered that region, and their footsteps have marked a path whereby we may follow them.

The moon is so drawn that it has sixteen principal and sixteen secondary rays, though in the picture some of the secondary rays at the top of the design are not clearly shown. Thus there are thirty-two rays, and this number 32 is, first of all, the number of paths on the Qabalistic diagram of the Tree of Life, which shows the ten forces corresponding to the numbers from 1 to 10, and the twenty-two forces represented by the letters of the Hebrew alphabet and the Tarot Keys. Hence the rays of the moon indicate the sum-total of cosmic forces at work in the field of human personality.

32 is also the number of the Hebrew noun LB, laib, meaning "the heart (in all senses, especially as the seat of knowledge, under-

standing and thinking); also, midst, center." In this connection, remember the quotation from Eliphas Levi, in SEVEN STEPS, Lesson 1, which identifies the heart of man with the sympathetic nervouse system.

The Hebrew word for Moon is LBNH, lebanah. Its first two letters spell laib, "heart." The second two spell BN, ben, "son." The last two spell NH, nah, "ornament, beautification." The first three letters spell LBN, laban, "white." The last three spell BNH, bawnaw, "to build, to make, to erect."

This esoteric analysis of the word LBNH, according to accepted methods of Qabalists, suggests: 1. That in the heart of the Son (man) are to be found the sources of beauty; 2. That in the aspect of the Life-power identified in yoga and alchemy as the "white work" of the Moon, is concealed the real secret of building the mystic temple of regenerated humanity.

Eighteen Yods fall from the moon onto the path. In the colored Keys they are partly red and partly yellow, to intimate the combination of solar energy (yellow) with the vital force in the blood (red).

In some versions of Tarot, these Yods are replaced by drops of blood, indicating the same underlying idea, which is that the powers of subconsciousness are developed as actual physical structure through changes in the chemical constitution of the blood. The body is built from elements contained in the blood stream, and the chemistry of blood is controlled by subconsciousness, the moon in Key 18.

The Way of Attainment is the Path of Return. The Beyond is really the Source. What is before us in the future is also what is behind us in the past. This is one meaning of the saying, "The last shall be first, and the first

shall be last." When the cycle of evolution is completed, end and beginning are one.

The height to which the path leads is that whereon stands the Hermit of Key 9. Ancient teachers have left clear descriptions of this Way. They say it is narrow, meaning that concentration is required from those who follow it. It is a mode of life balanced between the conditions of nature and such modifications of those conditions as are possible to art.

The beginning of the Way is in the realm of the familiar, of the commonplace. The path leads, by easy stages, from the known to the less-known, and from the less-known to the unknown. Every great Master of life has followed this path to its goal. [The path itself is the path of physiological reorganization.] The goal is true Self-recognition, correct perception of the universal I AM, and mental identification with that ONE REALITY.

Thus on the Cube of Space the line corresponding to Qoph and Key 18 is the line at the bottom of the southern face, South-Below, which connects the lower end of the line South-West to the lower end of the line South-East. The current in this line South-Below moves from West to East, that is, from appearances to causes.

This line receives no influence from the line South-West, because in the latter the current of energy moves upward. The line does receive a stream of influence from the line West-Below, corresponding to Ayin, Key 15, and the sign Capricorn.

This line South-Below is that of the sign Pisces, the twelfth and last sign of the zodiac. Pisces is ruled by Jupiter (corresponding to West), and in this sign, Venus (which corre-

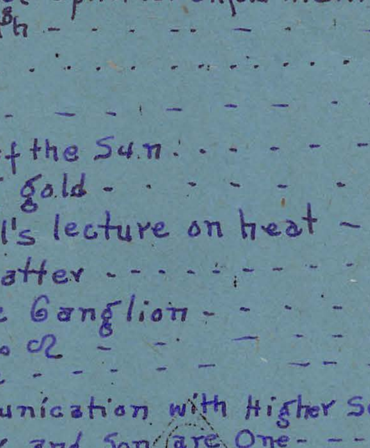
sponds to East) is said to be exalted. In this connection, note that the line runs from West to East, and at the South-East corner communicates its influence to the line South-East, corresponding to Key 5. Compare this with what is written at the end of the first paragraph on page 5. Mental identification with the ONE REALITY is precisely what is symbolized by Key 5, and this identification results from the reorganization symbolized by Key 18. As a further confirmation of the attribution of Key 18 to Pisces, you will note that Pisces rules the feet, and this is suggested by the path, or track, left by the feet of those who have traveled over it.

This week begin the practice of reviewing your day's activities just before going to sleep. Record your gains and failures in your diary. Your attainments are steps in your progress toward Self-realization. Your failures warn you what to avoid in future.

Never muse long on your failures. Remember that what we call "sin" is nothing but "missing the mark." Do not worry. [Worry is concentration on the negative appearances of life.] If you are given to worry, then you possess the ability to concentrate. Change the polarity of your thoughts and emotions. Before you fall asleep, impress subconsciousness with the most positive images of good you can fashion. Persist in this practice. You will sow seeds which subconsciousness will build into a new and better bodily structure.

TAROT FUNDAMENTALS

REGENERATION – 19 TRANSFORMATION



TAROT FUNDAMENTALS

LESSON FORTY-ONE

REGENERATION

The fifth stage of spiritual unfoldment, symbolized by Key 19, is the stage of the new birth from natural humanity into spiritual humanity. Every ceremonial presentation of the process of regeneration employs this symbolism of rebirth.

In the natural man, the powers of subconsciousness are stifled and perverted by the negative suggestions implanted as a result of erroneous conscious thinking. By applying the correct conscious self-direction to his efforts to grow, a man becomes truly a new-born being, one "twice-born." In this new birth the physical body is transformed, and the practical method which effects this change is concisely summarized in the injunction, "Be ye transformed by the renewing of your mind."

Meditate on these words. The new birth is a very real process, a deepening inner realization of the true status of man in the cosmic order. [It is a degree of adeptship, that of liberation from the limitations of physical matter and circumstance. It is also a grade of conscious identification with the One Life.]

Yet it is not final. For though it is a stage wherein all material resources are under the control of the adept, who, having himself become childlike, experiences the fulfilment of the promise: "A little child shall lead them," the person who reaches this grade still feels himself to be a separate, or at least distinct, entity. This is not full liberation, but it is a higher stage than any of those preceding it. It is, in particular, the stage at which all

physical forces are dominated by the will of the adept, because he is an unobstructed vehicle for the power of the One Will which has ruled these forces ever since the beginning.

The number 19 stands for the expression of the power symbolized by 9 through that symbolized by 1. In Tarot, this is the expression of the force represented by the Hermit through the activity represented by the Magician.

Remember that you learned from Lessons 21 and 22 that the Hermit represents the universal Will, the single free will-power of the One Identity. The Magician represents the plane of personal self-consciousness. Thus it is evident that in Tarot the number 19 denotes the expression of the One Will through human self-consciousness.

The Hebrew letter Resh means "head." With the noun "head" we associate the idea of beginning, since what is in the beginning comes first, or takes the lead, and therefore has precedence, priority and superiority. The head of a government is its ruler, the head of a class is its brightest pupil, and the heads of a speech are the principal points of argument or exposition.

Again, we speak of "head" in the sense of power, as when we say "a full head of steam," suggesting concentrated energy. The ideas of completion and accomplishment, moreover, are indicated by phrases like "to bring to a head," or "to come to a head."

The sun is the heavenly body assigned to the letter Resh. This connects the esoteric meaning of the letter with all ideas associated with the sun. In both Testaments, the Bible calls God the "sun of life and light," and in other sacred books, the sun is a principal emblem of Deity.

In alchemical writings we read that the Great Work is the operation of the Sun. The sun is also the symbol for alchemical gold, of which Eliphas Levi wrote:

"The gold of the philosophers is, in religion, the absolute and supreme reason; in philosophy it is truth; in visible nature it is the sun, which is the emblem of the sun of truth, as that itself is the shadow of the First Source whence all splendours spring; in the subterranean world it is the purest and most perfect gold. For this reason the search after the magnum opus is called the search after the Absolute, and the Great Work is itself called the work of the sun."

The correspondence between the sun and gold is a clue to the whole Hermetic mystery. Thus Sendivogius says the Philosophers' Stone is nothing other than gold digested to the highest degree. Similarly, the anonymous German author of The Golden Tract says: "The reader now knows that the substance of our Stone is neither animal nor vegetable, and that it does not belong to the minerals or the base metals, but that it must be extracted from gold and silver, and that our gold and silver are not the vulgar, dead gold and silver, but the living gold and silver of the Sages."

[This living gold, in its physical manifestation, is the radiant energy of the sun, which is truly the First Matter of the Great Work.] The alchemists say the First Matter has as many names as there are things on earth, that it swims with the fishes in the sea, and flies with the birds in the air. Compare their doctrine with the following quotation from Tyndall's twelfth lecture on HEAT:

"Every tree, plant, and flower, grows and flourishes by the grace and bounty of the sun.

"As surely as the force which moves a clock's hands is derived from the arm which winds up the clock, so surely is all terrestrial power derived from the sun.

"Leaving out of account the eruption of volcanoes, and the ebb and flow of the tides, every manifestation of power, organic and inorganic, vital and physical, is produced by the sun. His warmth keeps the sea liquid, and the atmosphere a gas, and all the storms which agitate both are blown by the mechanical force of the sun. He lifts the rivers and glaciers up to the mountains; and thus the cataract and the avalanche shoot with an energy derived immediately from him. Thunder and lightning are also his transmuted strength. Every fire that burns and every flame that glows dispenses light and heat which originally belonged to the sun. In these days, unhappily, the news of battle is familiar to us, but every shock and every charge is an application, or misapplication, of the mechanical force of the sun. He blows the trumpet, he urges the projectile, he bursts the bomb. And remember, this is not poetry, but rigid mechanical truth. He rears, as I ahve said, the whole vegetable world, and through it the animal; the lilies of the field are his workmanship, the verdure of the meadows, and the cattle upon a thousand hills. He forms the muscle; he urges the blood; he builds the brain. His fleetness is in the lion's foot; he soars in the eagle, he slides in the snale. (Note here Tyndall's subconscious mind, drawing on its treasure-house of images for the symbols of Leo and Scorpio.) He builds the forest and hews it down, the power which raised the tree, and which wields the axe, being one and the same. The clover sprouts and blossoms and the

scythe of the mower swings by the operation of the same force. (Note here another working of the scientist's intuition, emphasizing that the reproductive power, and that which is, for the clover, the scythe of death, are one.) The sun digs the ore from our mines, he rolls the iron, he rivets the plates, he boils the water; he draws the train. He not only grows the cotton, but he spins the fibre and weaves the web. There is not a hammer raised, or a wheel turned, or a shuttle thrown, that is not raised and turned and thrown by the sun. His energy is turned freely into space, but our world is a halting place where this energy is conditioned. Here the Proteus works his spells; the selfsame essence takes a million hues and shapes, and finally dissolves into its primitive and almost formless form. The sun comes to us as heat; he quits us as heat; and between his entrance and departure the multiform powers of our globe appear. They are all special forms of solar power--the moulds into which his strength is temporarily poured in passing from its source through infinitude."

This quotation is a brilliant exposition of the physical manifestations of the One Radiant Energy. In Tarot, as in alchemy, this ALL POWER is often represented as water, for, as Levi says: "It is substance and motion at one and the same time; it is a fluid and a perpetual vibration." And one of the alchemists, speaking of this spiritual radiance as the First Matter or Primal Substance, declares, "If you call it water, you will not be wrong."

Down through the ages, the wise men who compose the Inner School have transmitted their knowledge of this living, fluidic radiance. Modern science has gone far since Tyndall's

day, and now its high priests give out a doctrine differing from Ageless Wisdom in just one particular. The modern doctrine is a result of speculative reasoning, based on analysis of the elements composing man's environment. Ageless Wisdom is an expression of direct experience, possible for all, but known to relatively few. The spiritual, fluidic, golden water of the alchemist is a reality, and may be perceived as immediately and definitely as any other phenomenon in nature. Hence the Sages aver that they have seen their First Matter with their own eyes, and have touched it with their hands.

They say their First Matter is seen by all, though known by few. It is, then, something within the range of our physical senses. Its effects are perceptible by ordinary sensation, but not every person knows the significance of this which is seen by all. Ageless Wisdom is a record of the experience of those who, looking in the right direction, have seen into something which the uninitiated only look at.

[In the human body, the point of entrance which admits this living radiance into the field of personality is a group of nerve cells forming what anatomists call the cardiac ganglion. This ganglion is in the sympathetic nervous system, just above and behind the heart, the beat of which it controls. The undifferentiated Life-power enters the body through this center, as an electric current enters a building through the main switch. The nerve cells of the sun-center charge the bloodstream, as it passes through the heart, with this current of radiant energy. Persons having the finer vision which is one of the consequences of occult training are able to see the fine vibrations of this force as they enter our bodies through this "main switch."]

In astrology, the sun rules the sign Leo, which governs the heart, and this confirms the Inner School's attribution of the sun to the cardiac ganglion, instead of to the solar plexus. Modern writers who make the latter wrong attribution do so because they are misled by the anatomists' name for the great nerve center behind the stomach, which in our work is correctly attributed to Jupiter. In relation to Tarot this makes Key 19 the dominant force manifested by the process depicted in Key 8. You will profit by re-reading Lessons 19 and 20, with the thought in mind that they explain the result of what is shown in Key 19.

Astrologers say also that the sun is exalted, or raised to its highest form of expression in Aries, corresponding to Key 4. Here it will be worthwhile to review Lessons 11 and 12, thinking of what is pictured by the Emperor as being the highest manifestation of what is symbolized by Key 19.

In studying Key 18, we noted that its number indicates a correspondence between the body-building processes symbolized by that Key and the functions of the Virgo region, typified by Key 9. In our study of Key 19 we have to do with the same functions. For it will be remembered that what alchemists call their "Stone" is termed also their "Medicine." (In this connection, revieww the explanations of the word "Stone," given in Lessons 8 and 14.)

Consider now the separate letters of the noun ABN, ehben, Stone. The first is Aleph, symbol of the Life-Breath, typified by Key 0, the Fool. The second is Beth, representing self-consciousness, and Mercury, the Magician. The third is Nun, corresponding to Scorpio, and symbolized by Key 13. Add together the numbers

of Keys 0, 1 and 13, and the total is 14, the number of Temperance, symbolizing the knowledge and conversation of the Holy Guardian Angel.

When we establish communication with the Higher Self, we enter into a state of conscious recognition of the truth that the Father (AB) and the Son (BN) are truly in perfect union. We enter into this consciousness through an influx of the ALL-POWER (Key 0) into the field of self-consciousness (Key 1), whence it is directed to subconscious levels so as to modify the operation of the serpent-power or Scorpio force. Thus the Magician cultivates flowers in his garden, and flowers are the reproductive organs of the vegetable kingdom.

As a result of exercises undertaken by practical occultists, the force which analytical psychology terms libido is raised or sublimated so that it awakens brain centers which bring us into the higher order of knowing, in which the Father (AB), and the Son (BN), instead of being regarded as separate, are seen to be in perfect union. This conscious realization is not only the "Stone," but also the "Medicine," for it heals all diseases of mind and body. Sometimes it is called the Medicine of Metals, because the alchemical metals are the seven interior stars pictured by Key 17, and these are made whole, and their powers equilibrated, in the state of consciousness indicated by the inner significance of ABN, ehben, the STONE.

The result is a physiological, as well as a psychological, transformation. The adept's body chemistry is changed. The subtle structure of the cells composing his organism is changed. Thus he becomes newly born, or regenerated.

As you color Key 19, fix its details in mind, so that you will the more easily follow the explanations in the next lesson. Keep up

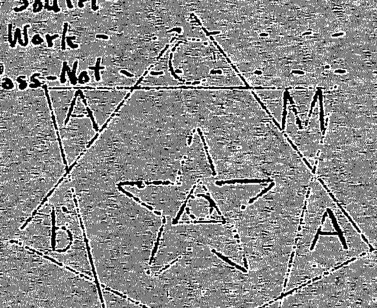
the practice of reviewing the day's activities; but this week endeavor to intensify your realization that the entire physical aspect of these activities is, as the long quotation from Tyndall shows, really a transformation of solar radiance into all the multiform events and things of your daily experience.

COLORING INSTRUCTIONS

YELLOW: Sun and rays, sunflower petals.
GREEN: Grass (circle should be darker than the rest of the grass), leaves.
BLUE: Background. (This should encircle the rays extending from the sun. Blue projections, similar to those on the face of the sun in the Key, should extend inward from the edge of the circle, toward the sun. Make these projections very short.)
BROWN: Sunflower centers.
GRAY: Wall.
ORANGE: Yods.
BLONDE: Hair of both children.

TAROT FUNDAMENTALS

THE SUN - KEY 19



LESSON FORTY-TWO

THE SUN

The title, The Sun, corresponds to the dominant symbol of the Key, a radiant solar orb with a human countenance. It confirms the attribution of this Key to the letter Resh, and conveys all the meanings attached to the solar symbol in the preceding lesson.

The sun itself is the conventional alchemical representation of the day-star, but there are details in the design which are important, as showing the relation of Key 19 to other Keys in the Tarot series.

The sun has eight salient or pointed rays. Thus the lines passing through the center of the orb from these rays form the same angles as the lines within the circles of the Fool's dress, the lines forming the spokes of the Wheel of Fortune, and the lines of the great star in Key 17. One and the same power is represented by all these symbols, since their geometrical properties are identical.

When you studied Key 17, you were told that the secondary rays of the greater star would be seen again in Key 19. Here they are extended to form eight curved or wavy rays of the sun. It is as if there had been a development of power, and the nature of this development is clearly indicated, because curved lines always represent feminine aspects of the Life-power. What is shown in Key 19 is the equal development of masculine (salient) and feminine (wavy) forms of the universal radiant energy.

Besides these larger rays, forty-eight beams are shown, in groups of three, each group being

placed between a salient and a wavy ray. These refer to the expression of the One Force in activities of integration, preservation and disintegration. Their number, 48, not only reduces to 12, but is also 4 x 12, suggesting some connection with Key 12, as well as the operation of the law symbolized by that Key in the four phases of "matter"--fire, water, air and earth.

Again, the salient rays of the sun, masculine, refer to the solar radiance itself, and to the alchemical sun, always designated by the pronoun "he." The wavy rays, feminine, refer to the lunar current of the Life-power, and the moon is always designated as "she."

The number 48 is the value of the Hebrew noun KVKB, which, as a common noun, is employed to designate any star; but is more particularly referred to the planet Mercury. Hence the three types of rays extending from the solar disk hint at the combination of the sun (salient), moon (wavy), and Mercury (the forty-eight beams). This, together with the fact that the sun has a human face, makes it evident that this symbol represents the Operation of the Sun, for alchemists say: "The Great Work is performed by the Sun and Moon, with the aid of Mercury."

This work is the regeneration of human personality, and its perfection gives us the Stone (ABN), described over and over again as being something which never can be made, save by the grace of God. To attain the goal, something more than personal effort is required, and the something more is an influx of power from the superconscious level of Being.

Round the disk of the sun are shown a series of short lines. Their number is not accidental.

There are exactly 125, and 125, as the cube of 5 (5 x 5 x 5), represents the power of that number, exercised in a threefold manner, or through the entire extent of the three-dimensional world. [If we remember that 5 is the number of the pentagram, symbol of the dominion of Spirit over the elements, it will be seen that 125 conveys symbolically the idea of the extension of this dominion over and through every part of nature.]

This dominion is the Stone and the Universal Medicine. In the preceding lesson you learned that the letters of ABN, the Stone, correspond to Keys 0, 1 and 13, so that Key 14 sums up one aspect of the Stone. Then, since the digits of 14 add to 5, the number of the Hierophant, we see that there is a connection between Key 5 and the Stone.

This is really true, for [the Knowledge and Converstaion of the Holy Guardian Angel is continuous intuitive perception of reality, which we receive through the function of interior hearing.] Hence we enjoy not knowledge only, but also conversation. Furthermore, 14 is the value of the word ZHB, zahab, gold, referred to in Lesson 36.

There the point was made that zahab is the alchemical gold which is defined in the quotation from Eliphas Levi, in Lesson 41, page33. This gold is symbolized by the sun in Key 19, and in Key 14 the same gold is indicated by the solar disk gleaming on the forehead of the angel.

In Key 19, the human features of the solar orb, as in all alchemical representations of the sun, are intended to show that it is a symbol of living, conscious intelligence. Ancient occult doctrine holds that all celestial bodies are vehicles of intelligence, and the deeper

modern science goes into its analysis of the physical universe, the more evidence does it accumulate that this ancient notion is essentially true, though it may be true in a subtler sense than was understood by some of our ancient brethren. The sun, as a synthesis of all the active forces entering into the composition of human personality, is shown here as a living power, not as a merely physical energy.

It is a power like unto ourselves. We have something in common with it. It enters intimately into our lives. Tyndall's words, in the preceding lesson, show that even on the physical plane our lives are part of a series of transformations of solar energy. This energy constitutes a circuit. It is not merely that energy coming from the sun flows through our bodies and takes form in our activities. It is that energy coming from the sun and flowing back to it again produces all the phenomena of human experience.

Thus the solar energy shines in us, and our energy shines in the sun. There is a difference in the degree of radiance, but sun and man are lights on the same circuit of spiritual energy. This is a central doctrine of Ageless Wisdom, and it has important practical consequences.

The letters Yod shown falling from the sun (six on either side, and one in the middle, between the children) are thirteen in number, so as to suggest first of all the ideas of Unity and Love, inasmuch as 13 is the value of the Hebrew nouns designating these ideas. The letters are Yods, to indicate the Law of Response, and also to show that in what is pictured here, the secret activity associated with Virgo plays its part. A further suggestion of their number, 13, is related to the Tarot Key associated

with the sign Scorpio. It is a combination of the forces of Scorpio and Virgo which brings about the state of regeneration wherein Unity and Love are made manifest through us.

The sunflowers are five in number. Four are open. They are symbols of four stages in the evolution of form--the mineral, vegetable, animal and human kingdoms. The unopened sunflower represents a stage of development not yet experienced by most persons. It is a symbol of the kingdom of spiritual humanity, composed of regenerated men and women. This kingdom goes as far beyond that of the natural man as that of the natural man goes beyond that of the animal.

The four sunflowers representing the kingdoms already in full manifestation are turned across the wall, so that they face the children, as if the latter were their suns, to which they turn for life and light. The idea suggested is that the kingdoms of nature so represented are actually turning to, and thus expressing their dependence on, the regenerated humanity typified by the children.

The fifth sunflower turns toward the sun above, for it and the children symbolize the same thing. It represents a state of being as yet in its earlier stages of development, in bud, but not in full bloom. Thus at present it is more dependent on the working of universal forces than on any embodiment of those forces in human personality. The natural man and the three kingdoms below him are even now dependent on the new-born spiritual humanity, and receive their sustenance through the spiritualized and regenerated members of the human race. Spiritual humanity itself turns only to that which is above.

The wall behind the children is of stone. Thus it represents forms of truth, as opposed to the forms of error typified by the bricks of the tower in Key 16. It is, nevertheless, a wall, and has five courses to show that it is built of materials drawn from sense-experience. Those materials are aspects of truth, or reality. On this point Ageless Wisdom is explicit. It does not deny the truth of sense-experience. Even though our senses do not give us a full report, the report is true as far as it goes.

The difficulty is that most persons believe there are no other aspects of truth than those we learn through physical sensation. By limiting themselves to sensation, they build an artificial barrier which halts their further progress. Thus the wall says: "Thus far, and no farther, shalt thou go." Yet we shall see that Key 19 gives intimations of another way.

The children are nude. Thus they repeat the symbolism of Key 17, where we see nature unveiling herself as truth. In Key 19 we see humanity so perfectly identified with that same truth that it has nothing whatever to conceal.

Here we anticipate an objection. Someone may ask, "What about the secrecy with which the Masters of Wisdom are supposed to surround themselves?" The answer is that they do nothing of the kind. The veils which hide them from us are of our own weaving, even as is the Veil of Isis. Our ignorance is the veil, rather than anything to which the Masters resort to conceal themselves. They are really the most childlike and transparent of human beings. Their lives are simple. Their words are simple. It is because they are so plain and direct that what they say is seldom understood. Hence an old alchemical author says:

"The Sages, then, do well to call their gold or earth water, for they have a perfect right to term it whatever they like. So they have frequently called the Stone their gold, their superperfect gold, their regenerate gold, and by many other names besides. If any one does not perceive their meaning at the first glance, he must blame his own ignorance, not their jealousy."

A few lines back you read that Key 19 has intimations of another way than that which is barred by man's interpretations of his sense experience. This other way is indicated by the fact that both children turn their backs on the wall. The nature of the Other Way is shown also by the fairy ring in which they dance.

These two concentric circles are symbols of the fourth dimension. The way of the spiritual man is not the way of the natural man. The spiritual man centers himself in the inner circle of manifestation. By repeated practice, he has made habitual his identification with the indwelling, central SELF.

Hence the children are of equal stature, and stand on the same level, with one foot in the central ring. In the natural man, subconscicusness, the feminine aspect of personality, is subordinate. She is subjected to the misunderstandings and misinterpretations of the masculine, or self-conscious mind. This is not so in the life of a spiritual man, whose subconsciousness is released from the bondage of erroneous suggestion. In spiritual humanity the powers of subconsciousness are rightly understood and rightly unfolded. Under correct application of the law of suggestion, subconscious habits have been established which rid us of the notion that because we cannot attain

to certainty by means of sensation, we cannot attain to certainty at all.

For this reason the first of the Tarot Keys is named "The Fool." The certainty of freedom possessed by a spiritual man is knowledge gained by means which go beyond sensation. Such knowledge seems folly to the uninitiated, and the world of sense-bound humanity derides it. For the Way of Certainty is the Way of Non-Sense, even as St. Paul meant when he wrote that his doctrine was "sheer folly" to the Greeks.

Do not confuse this esoteric Non-Sense with ordinary "nonsense." Some well-intentioned persons do, in this age of eager, but often ill-directed, quest for occult truth. Thus it seems, sometimes, that the one sure way to get a wide popular hearing for anything purporting to be occultism is to make it as fantastically preposterous as possible. This the Inner School permits, in order to test the discrimination of those who seek to approach its portals.

The little girl makes the gesture of repudiation toward the wall, thus indicating that subconsciousness has been trained to accept the Other Way. The little boy holds the palm of his hand away from the wall, in a gesture of acceptance which complements what is expressed by the gesture of the girl. He is ready to receive the New Light on the Open Way.

These two represent the regenerated personality. Compare them with the kneeling figures at the feet of the Hierophant. Lay out Keys 5, 12 and 19, as shown in the Tarot tableau given in Lesson 2. Taken together in this manner, the Keys have more power to evoke thought than when studied separately.

Let us now consider Key 19 in relation to the direction South, attributed to the letter

Resh. This is the southern face of the Cube of Space, shown in the diagram accompanying Lesson 18.

We may regard the Key as representing this face of the cube, so that the part of the design on the observer's right is the eastern half of the picture, and the part at his left is the western half. This makes the little girl correspond to the direction South-East, as do one of the sunflowers, and the unopened bud.

From this we learn that it is only in humanity that the function of subconsciousness as Intuition is really expressed. Subconsciousness is its agency of manifestation. In the kingdoms of nature below man, true Intuition cannot be manifest, because Intuition is conscious awareness of universal principles, and this conscious awareness is not among the functions of the various organisms in the three kingdoms of nature below that of the natural man.

In those three kingdoms, represented by the three sunflowers behind the boy, there is an ever-increasing development of consciousness, approximating, in the higher animals, something very like self-consciousness. Animals like dogs and cats have most decided personalities, and so have birds accustomed to captivity, like canaries and parrots.

It is far from being true that these higher animals are completely identified with a group-soul, and have no identity of their own. They have, in fact, personalities not very much less distinct than those of human beings, including some persons who are very glib with their patter about animal group-souls, learnt by rote from Theosophical primers. Thus it may be well to point out here that humanity has a group-

soul, just as truly as do the animals, and many are the men and women who are by no means free from being dominated by it.

The little boy, and the three sunflowers behind him, represent the direction South-West, corresponding to the sign Scorpio and Key 13. And it really is through the operation of the force symbolized by Key 13 that the development of successivelu higher states of consciousness is made possible. For this force is the active principle of generation and reproduction, which provides the Life-power with the billions of physical vehicles necessary to the evolution of human personality at the level of the natural man. This same force, directed purposefully by the regenerated consciousness of man, typified by the little boy, is what completes the Great Work.

The upper part of Key 19 corresponds to the upper part of the southern face of the cube, and so we find that the Sun is a repetition of the Blazing Star of Key 17, here brought into full manifestation.

The lower part of Key 19 corresponds to the direction South-Below, and thus we learn that the fairy ring in which the children dance is another way of symbolizing what is taught by Key 18. The ring is the Ring-Pass-Not of the regenerated organism. The children clasp hands above its center. For the Other Way and the Way of Return are one, and that One Way leads within, or from the surface to the center. This we shall see very plainly expressed by the last two Keys of the Tarot series, to be analyzed in the next four lessons.

The student will do well to take the hint we have given in this part of the lesson, and study the other Keys corresponding to the faces of the cube. Note that because the human mind

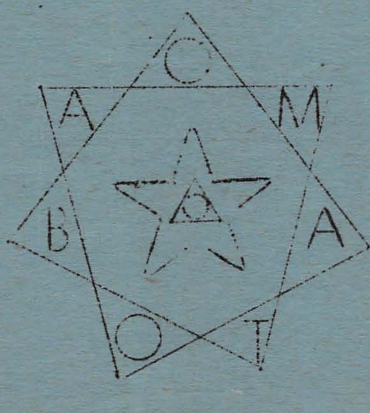
never can get behind the plane of causes, the eastern face of the cube, corresponding to Key 3, must be viewed from the West, so that the right side of Key 3 is to be interpreted as being South-East, and the left side as North-East. Similarly, the lower face of the cube must be viewed from above, so that the right side of Key 2 will correspond to South-Below, and the left side to North-Below, with the upper part corresponding to East-Below, and the lower part ot West-Below.

North, again, is the place of the unknown, so that we cannot get behind that. Hence we look at Key 16 as if we were facing it from the South, which puts North-East on the right side of Key 16, and North-West on the left side, with North-Above at the top, and North-Below at the bottom.

The wise student will take these hints, but it should be understood that they are no more than hints. Complete exposition of the correlation of Tarot with the Cube of Space would require many volumes. We advise you to give <u>some</u> time to it, recording your findings in your occult diary; but we warn you also, at this stage of your work, against becoming too much preoccupied with this phase of Tarot.

TAROT FUNDAMENTALS

REALIZATION - 20



TAROT FUNDAMENTALS

LESSON FORTY-THREE

REALIZATION

Key 20 shows the sixth stage of spiritual unfoldment, in which the personal consciousness is on the verge of blending with the universal. At this stage, the adept realizes that his personal existence is nothing but a manifestation of the relation between self-consciousness and subconsciousness. He sees, also, that self-consciousness and subconsciousness are not themselves personal, but are modes of universal consciousness. He knows that in reality his personality has no separate existence. At this stage, his intellectual conviction is confirmed by a fourth-dimensional experience, which blots out the delusion of separateness.

The number 20 has already gained special significance for you, as the number of the letter Kaph, to which Key 10, the Wheel of Fortune, is assigned. Thus 20 is for you a number symbolizing grasp, or comprehension.

This idea is basic in connection with Key 20, because in this Key we see the result of completing the cycle of manifestation represented by the Wheel. In the lesson on Key 10 it was pointed out that humanity at large is yet in the position of Hermanubis, and that the completion of the Great Work consists in the extension of the light of intelligence through that segment of the wheel which is marked by the letter Yod. In other words, when man comprehends his true nature, he sees that this nature is identical with the One Reality, the One Will, of which the universe is a manifestation. Then he says, "I have no will but to do the will of him that sent me."

On the other hand, he knows that Will. He knows it as a will to freedom, as a will to joy, as a will to health, as a will to abundance. He knows that it is a will to good, to the impartation of every good and perfect gift. He comprehends it as the WILL which has its expression in all activity. Here and now, he sees, that Will expresses no lack, no disease, no failure, no poverty. He grasps the truth that whatever appearances of evil surround us, they seem as they do because we are not yet seeing the true relations.

For such an one, daily experience is a succession of miracles. When we begin to see the light, it is like the lightning-flash of Key 16. While it lasts, it breaks down structures of error, and shows all existence as it really is. Then the darkness of ignorance closes in again, and we have to wait for the next flash.

In the state represented by Key 20, however, there is perpetual recognition of the power of Spirit. Thus 20, read from units to tens, expresses the operation of the No-Thing through memory, or the working of the Fool's vision through the law of the High Priestess. Here there is freedom from the lapses of memory which assail us earlier in the work. Moment by moment, without cessation, we see the truth and live it. With this recognition comes a new kind of consciousness. We do not sleep any more. Our bodies are put to rest, but we remain awake, able to function consciously in the fourth dimension, so that we actually do "serve God, day and night."

This is one of the meanings of conscious immortality. I testify to my knowledge that it is an experience of normal men and women. To be unconscious eight hours out of the twenty-

four is as unnecessary as to wear a gas-mask in ordinary air. We are immortal, and whether we know it or not, we can function consciously while our bodies are asleep.

The greater number of persons, however, do not recall their nocturnal experiences, because they have not developed the physical instruments for recording it. Once this power of recalling the experience is developed, it is possible to plan the whole night's work, and recollection of it will be part of the day's activities. Until this is known experimentally, no human language can convey the alteration it makes in one's life.

The Hebrew letter Shin means "a tooth or fang." In its form this letter resembles three tongues of flame rising from a fiery base. Thus the element of fire is attributed to this, the third and last of the Hebrew Mother letters. The sound of the letter, "Sh!", is an admonition to silence, understood by all men. So, but more impressive, is the sharper hiss of which this letter is also a sign in Hebrew. Thus the letter Shin corresponds by sound to the final admonition of the Masters: BE SILENT!

Serpents, everywhere recognized as symbols of wisdom, are silent, subtle creatures. Jesus told his disciples to be wise as serpents, thus emphasizing, for those who had ears to hear, the ancient doctrine of silence. Evidently, then, in beginning our study of the letter Shin, we are approaching a great wisdom, which has always been reserved, something about which we must keep silence.

Knowers of the Secret do not maintain silence because they are niggardly with their spiritual possessions. Nor is the silence kept because any order of beings higher than

man imposes a prohibition forbidding speech.

Neither is silence observed because there is danger in the Secret. The one reason for silence is thus phrased by Lao-tze:

"The Tao which is the subject of discussion is not the true Tao." This is identical with the statement of the alchemists, which is really negative, though it seems to be positive in its wording: "Our matter has as many names as there are things in this world; that is why the foolish know it not."

The Great Secret simply cannot be told. Hence it is folly to try to tell it. The wise waste no time, invite no misconception, expend no energy, in vain efforts to tell. When they speak, it is not to tell the Secret, but to point out the Way.

On the other hand, those who know the Secret are forever telling it, not only by their words, but also by their lives. Thus a correspondent writes: "How strange that though I had read the same statement hundreds of times, it is only know that I perceive it!" As when we learn a foreign language, so with the speech of the wise. At first, the words are meaningless noises. Presently we apprehend some of the meanings. If we persist in our study, a day arrives when not only the dictionary definitions of the words, but also the subtle connotations and implications no lexicographer may hope to capture, are conveyed to us in the very same words which meant nothing in the beginning.

So it is with these Tarot studies, where not only the written word, but also the more expressive language of pictorial symbols, is used to communicate the mysteries. We must again remind you that in these lessons you are giv-

en keys which will open the doors of the prison of ignorance, and admit you to the freedom of the True World. The language of symbol is the common speech of the inhabitants of that True World. All languages of mankind are but poor translations from it.

If you ask, as some have done, "Why not put this into plain English?" we answer that wherever plain English will convey the meaning, it is our constant endeavor to use it. Yet no translation from the mystery language can ever be adequate. You must learn that silent speech of sumbols for yourself. Then you will find yourself in communication with others who know it.

In old versions of Tarot, as in ours, Key 20 is invariably named <u>The Judgment.</u> On the surface, this refers to that day which theologians regard as being afar off--the day when all souls shall be judged. This is a veil for the real meaning. [Judgment is the consequence of weighing evidence.] Hence Justice is always represented by the scales, and in ancient Egyptian pictures of the judgment of the soul, the candidate's heartwas put in the balances with the feather of Maat, or truth.

Again, [judgment implies estimation or measurement.] One might say that the Great Secret answers the question, "How much do you weigh?" That is to say, we have to see that since all that is real of us is <u>identical</u> with the One Thing, our true weight must be the same as its weight. George Burnell has expressed it beautifully: "Truth is that which is; there cannot be that which is not. Therefore that which is, or Truth, must be <u>all</u> there is."

When the weight of the heart--the central consciousness in man--corresponds to the weight

of the feather of truth, then the scales of judgment are balanced.

[A judgment is a reasoned conclusion.] Ageless Wisdom offers a reasonable doctrine. The sages forever say: "Come now, let us reason together." St. Paul, writing of the giving up of the false sense of personality, calls it a reasonable sacrifice. The Chaldean Oracles bid us join works to sacred reason. Thus in the symbols of Key 20 we shall find many references to the number 4, the Tarot number particularly associated with reason.

[Yet, since a judgment is a reasoned conclusion,, and reasoning leads to that conclusion, judgment is also the end of reasoning.] In Key 20, reasoning has come to its term, and a new order of knowing is manifested. Old things have passed away through the operation of the law pictured by Key 13, which is the agency of the principle of right discrimination pictured by Key 6. There is no more weighing of evidence, no more discussion of pros and cons, no more argument for and against. That is all done with, and in the picture we shall find abundant witness to this.

Finally, [a judgment is a decision.] It has direct consequences in action. Note that word "decision," and its derivation from a Latin root meaning "to cut." In this you have the same hint that is given by the correspondence of the letter Shin to a Hebrew word meaning "separation." The Judgment cuts off, forever, our connection with the false knowledge of "this world." [It puts an end to our limitation to three-dimensional consciousness. It terminates our sense of mortality.]

Thus, in a Bible promise which is directly related to this doctrine of Judgment, we read:

"They shall hunger no more, neither thirst any more."

To have done with all this misery. Nothing less. That is the promise, and to have done with it forever. Not a makeshift alleviation. A devouring flame of realization which consumes the whole unhappy brood of lies.

This week try to practice SILENCE. Speak as little as you can, keep your emotions under control, and above all, try to make your thoughts quiet. Notice that this concerves energy for useful endeavors. Continue this practice, the rest of your life.

COLORING INSTRUCTIONS

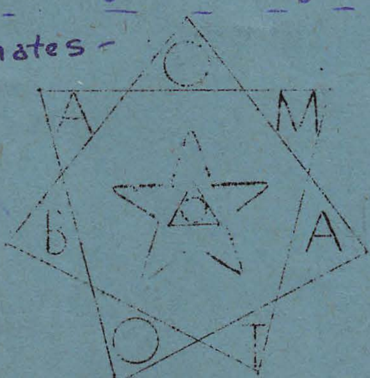
YELLOW:	Bell of trumpet; rays from clouds.
BLUE:	Background; water; angel's dress. (The dress a darker shade.)
GRAY:	Bodies of human figures; coffins. (Coffins a darker shade.)
WHITE:	Clouds; banner (not cross); icebergs (blue highlights, very delicate); collar edging on angel's dress.
GOLD:	Trumpet.
BLONDE:	Hair of woman, child and angel.
RED:	Angel's wings; cross on banner.

JUDGMENT is

1. consequence of weighing evidence
2. implication of estimation or measurement
3. a reasoned conclusion
4. a decision

TAROT FUNDAMENTALS

THE JUDGMENT - KEY 20



TAROT FUNDAMENTALS

LESSON FORTY-FOUR

THE JUDGMENT

The angel of Key 20 is obviously Gabriel, for he carries the trumpet which summons the dead from their coffins. Gabriel is the archangel of the moon. In this connection, observe that 2, the number of the Key attributed to the moon, is the root-number of 20. Furthermore, in Key 2, all the water shown in Tarot has its source.

The idea here is that the presiding power in the scene is the power of reflection, the root-power of the Universal Memory. Gabriel means "Might of God," and the suggestion is, therefore, that human personality is raised from the "death" of the three-dimensional consciousness by a power descending from above, rather than by its own efforts. The Spirit of Life in us never forgets itself, and when the day of judgment comes, we hear the trumpet call, proclaiming our real nature, and calling us from the deathlike sleep of belief in mortal existence.

In the composition of our version of this Key, care has been taken to enclose the angel in a geometrical design consisting of two equal circles, exactly filling a larger circle. The angel's head is in the upper small circle, his body in the lower one. This figure is an ancient symbol of the fourth dimension.

Clouds surround the angel, because the true nature of the Self is veiled by appearances, and the substance of these appearances is really the same as the stream of consciousness typified by the robe of the High Priestess. It is the flow of the stream of consciousness which gives rise to our ideas of time, and

these ideas are what partly veil from us the true nature of the One Identity.

Twelve rays of light pierce the clouds. These have a technical Qabalistic meaning, for in Hebrew wisdom, the divine name HVA, Hoa (pronounced Hu), has the numeral value 12. It is the Hebrew third personal pronoun "He," attributed to Kether, the Crown of Primal Will. The intimation here is that the light piercing the veil of clouds is the light of the True Self, called "He" by Qabalists. Gabriel personifies one aspect of that light.

DesDescending from the trumpet are seven rays. The trumpet itself is made of gold, and in preceding lessons you have learned the occult significance of this metal. As an instrument for amplifying sound vibration, the trumpet refers to the fact that the awakening of the higher consciousness is actually accomplished by certain sounds. These are represented by the seven little rays, which correspond to the sound vibrations of the seven interior centers you saw symbolized by the seven small stars of Key 17.

The icebergs in the background refer to a certain alchemical dictum, which says that in order to perform the Great Work we must fix the volatile. The volatile is the stream of conscious energy, typified as water. Its flow gives rise to the illusions from which our delusions are derived. When we fix it, or make it solid by arresting the flow, we are emancipated from bondage.

Thus Key 12 shows the Hanged Man, or Suspended Mind, in connection with the element of water. The state of Samadhi, or perfect abstraction, there pictured, culminates in the Perpetual Intelligence symbolized by Key 20.

The higher consciousness arrests the flow of mental energy. Because it does this by means of abstractions having their basis in mathematics, the arrested flow of consciousness is represented by ice, as it is in Keys 0 and 9.

The sea, moreover, is the end of a flowing of water. Thus it suggests the same notions of termination and conclusion which we found associated with the word "judgment."

The sea supports three stone coffins, intimating that the real support or basis for the appearances of physical form is the vibration of mental energy. The sea is the great sea of the race-consciousness, operating at the subconscious level.

This is the actual substance of all things in human environment. There is no difference between the substance of an electron and the substance of a thought. In these days this ancient doctrine of Ageless Wisdom is receiving abundant confirmation from leading exoteric scientists.

The coffins are rectangular, to suggest the apparent solidity and impenetrability of three-dimensional forms. The human figures stand upright, so that their bodies are at right angles to the bottoms of the coffins. This intimates something which is impossible to delineate--the mathematical definition of the Fourth Dimension as that which is at right angles to all three dimensions of space, as we perceive them.

The three figures represent self-conscious awareness (the man), subconsciousness (the woman), and their product, the regenerated personality (the child). They correspond also to the Egyptian triad, Osiris the father, Isis the mother, and Horus the child.

Their postures hint to the initiated that each figure represents a Roman letter. The woman, by her extended arms, denotes L. The child lifts his hands over his head, so that his arms make a V. The man, in the traditional posture of Osiris risen, crosses his arms to form an X. Thus the three persons symbolize L.V.X., the Latin for Light.

The man is in an attitude of perfectly passive adoration. In fourth-dimensional consciousness, or the Perpetual Intelligence, the self-conscious mind realizes that it does nothing whatever of itself. It is merely a channel through which the higher life descends to lower levels. Its one virtue consists in what is intimated by the name of the mode of consciousness typified by the Magician, the Intelligence of Transparency. The more transparent self-consciousness becomes, the less interference it offers to the free passage of the One Thing. "Of myself I can do nothing," is the meaning of the man's crossed arms. The X crosses out, or cancels, the idea of personal origination for any action.

The woman actively receives the influx of power from above. Since her posture suggests the letter L, it is related to Lamed and to Key 11, which represents the Faithful Intelligence. Under the guidance of right reason, subconsciousness expresses perfect faith.

Unreasonable faith is impossible, however stoutly men affirm that their creeds and dogmas deserve to be called "faiths." Thus the woman represents the purification following right reasoning, the subconscious response to correct estimates of reality.

The child faces toward the interior of the picture. Thus he represents insight, the turn-

ing of the mind away from the false reports of external sensation. His posture corresponds to V, or Vav. He is the type of intuition, and of the Triumphant and Eternal Intelligence.

The three figures are nude, to suggest a state of perfect innocence, a state of freedom from shame, that false emotion engendered by our incorrect interpretation of the real nature of human life and its functions. Their nudity also suggests perfect intimacy. This, of course, is one of the conditions of the Perpetual Intelligence, in which the true relations between the conscious and subconscious minds and their offspring, personality, are clearly understood.

The flesh of the figures is gray, to show that they have overcome all the pairs of opposites, since gray is the tint resulting from the blending of any two complementary colors, such as white and black, red and green, blue and orange, and so on.

Since the Tarot Keys which correspond to the seven interior centers correspond also to the pairs of opposites, here is also an intimation that in the Perpetual Intelligence there is a perfect blending of the seven pairs of opposites: Life and Death (Key 1); Peace and Strife (Key 2); Wisdom and Folly (Key 3); Wealth and Poverty (Key 10); Beauty and Ugliness (Key 16); Fertility and Sterility (Key 19); and Dominion and Slavery (Key 21). Thus the gray flesh of the figures shows that the forces of the centers have been perfectly co-ordinated, even as the seven rasys issuing from the trumpet intimate the same thing.

The banner on the trumpet is a square, measuring 5 x 5 units, so that it is really a magic square of twenty-five cells, or magic

square of Mars. Thus it refers to the activity represented in Key 16, and at work also in Keys 4, 13 and 15. Fire, the quality of Mars, predominates in Key 20.

Since the banner is square, and bears an equal-armed cross, both the banner and the cross are symbols of the number 4. The same number is indicated by the four figures in the picture. There are four principal elements in the scene: the icebergs, the sea, the group of human figures, and the angel.

For Tarot students, 20 represents Key 4, the Emperor, multiplied by Key 5, the Hierophant. The Emperor stands for Aries, a fiery sign, under the rulership of Mars. The Emperor is also the Tarot symbol of the sovereign reason, which leads to decision, or right judgment.

Again, the banner corresponds to the number of the Key, for it is a square bounded by lines of five units, so that the perimeter of the banner is 20 units. We may think of the Perpetual Intelligence as being the product of the interaction of Reason (Key 4) and Intuition (Key 5). We must reason rightly before we receive the inner teaching of Intuition. Lazy minds do not hear the angel's trumpet call.

In the Cube of Space, the line corresponding to the letter Shin is the co-ordinate line joining the north face to the south. This line moves from the center, as do all three co-ordinates. The reason for this is that the cube is brought into manifestation from the central point.

The first co-ordinate is the line of the Mother letter Aleph, extending upward from the center to the face Above, corresponding to the letter Beth, and downward from the center to the face Below, corresponding to the letter Gimel.

The second co-ordinate is the line of the Mother letter Mem, extending eastward from the center to the face East, corresponding to Daleth, and westward from the center to the face West, corresponding to Kaph.

The first co-ordinate, because it corresponds to Aleph and the Fool, is that of the Life-Breath. The mode of consciousness it represents is spiritual consciousness, which we usually term "superconsciousness." Remember, the terms "above" and "within" are interchangeable in occultism. Our habits of thought are vestiges of ancestral thinking, when "heaven" was identified with the sky, which appears to be above the surface of the earth. But Masters of life know that the true location of "heaven" is not up, but in. "The kingdom of heaven is within you."

Superconsciousness, therefore, is interior consciousness. Thus in Key 18, the Path of Return appears to ascend, but really it leads within. Similarly, in Key 20, the little child faces into the picture, as do the listening ministers in Key 5.

Hence each of the cube co-ordinates is a symbol for an aspect of superconsciousness, or awareness of the within. In Key 12 this awareness is shown as a reversal of the mental attitude of the average man, who is concerned almost wholly with outer appearances, and his mental and emotional reactions to them. Key 12, through the letter Mem, is related to the element of water, and thus it connects the eastern face of the cube, attributed to Venus, fabled to have been born from the foam of the ocean, to the western face, attributed to Jupiter, the sky-father, ruler of rains and lord of the thunder-bolt.

The third co-ordinate is associated with the element of fire, and links together the northern face of the cube, attributed to the fiery planet Mars, and the southern face, attributed to the sun, source of all manifestations of fire in our world-system.

The first co-ordinate, that of Aleph, is associated with life. The second co-ordinate is assigned to Mem, and to substance, which is symbolized universally as water. The third co-ordinate is that which has to do principally with activity, symbolized by Hermetic philosophers as fire.

Thus Key 0 is mainly concerned with the superconscious awareness of life, Key 12 with superconscious awareness of the nature of substance, and Key 20 with superconscious awareness of the true nature of activity. If you will develop these hints, you will find out for yourself many aspects of truth that will be all the more valuable to you, because they will be your own discoveries.

Note also that since, in each of these co-ordinate lines, the direction of movement is double, away from the center in two opposite directions, it is impossible to follow any of them from the surface back to the center.

How, then, shall one get to that center? By following one or other of the four interior diagonals. These are not shown in the diagrams accompanying Lesson Eighteen, because they would have been confusing, but you can work them out without any difficulty, if you attend closely to what follows.

These four interior diagonals correspond to four of the five final forms of certain letters in the Hebrew alphabet. When the letters Kaph, Mem, Nun, Peh or Tzaddi come at the end of a

Hebrew word, they are always written in a special way, for which the Hebrew alphabet has five distinct characters. These are known as the five "finals."

The four diagonals extend upward from the bottom of the cube, and they all pass through the center. The path of final Kaph begins at the south-east lower corner, and runs diagonally upward through the center to the north-west upper corner, connecting the lower end of the south-east line to the upper end of the north-west line. The path of final Nun begins at the north-east lower corner, and runs up through the center to the south-west upper corner, connecting the lower end of the north-east line to the upper end of the south-west line. The path of final Peh is the diagonal connecting the lower end of the south-west line to the upper end of the north-east line. The path of final Tzaddi joins the lower end of the north-west line to the upper end of the south-east line. The place of final Mem is at the center of the cube, the point of perfect equilibrium, and the point of control. There final Mem is combined with the letter Tav, to form the Hebrew ThM, or toom, signifying perfection and completeness.

From this it will be evident that it is by means of the psychological and other activities represented by Keys 10, 13, 16 and 17, that the steps are taken which lead consciousness inward to the center. Because the four diagonals all move upward toward the center from the place represented by the lower surface (and in Tarot by Key 2) it is evident also that the life-force of the person undergoing occult training moves along these paths as a result of responses originating at the subconscious level. The upward movement along the diagonals is a

consequence of, and response to, a prior downward movement, originating at the conscious level represented by the cube's upper face.

For example, the shortest way to get to the beginning of the diagonal corresponding to final Kaph is to descend through the line North-East, corresponding to Key 4, thence along the line East-Below, corresponding to Key 7, and then upward through the diagonal corresponding to final Kaph and Key 10.

The shortest way to reach the starting-point of the diagonal corresponding to final Nun is simply to descend the line corresponding to the Emperor.

The shortest way to reach the beginning of the diagonal corresponding to final Peh is to descend the north-eat line, thence to go westward through the line North-Below, and thence southward through the line West-Below.

The shortest way to reach the beginning of the diagonal corresponding to final Tzaddi is to descend the line North-East, and go west to the end of the line North-Below, which is also the beginning of the diagonal of final Tzaddi.

Note that the first of these diagonals is that of Kaph, hence it cannot be traversed until the western face of the cube, corresponding to Kaph, has been bounded . That is, none of the interior diagonals can be entered until one has passed through the line West-Below, corresponding to Key 15. It is to be understood, of course, that this is purely diagrammatic. What is meant is that one is not ready for the journey upward toward the center until one has faced the definite problem which happens to be one's own Dweller on the Threshold.

Having arrived at the center by way of any one of the four interior diagonals, one may

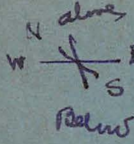
then pass in any of ten different ways to the exterior. Four lines lead to the upper norners through the diagonals, and six lines lead to the faces through the lines of the Mother letters. Thus we learn that Keys 0, 12, 20, 10, 13, 16 and 17 represent the ways leading from the center to the external faces and corners of the cube.

All this is probably difficult at first reading, but it is included in the lessons at this point because nothing in this whole system of Tarot symbolism, with the possible exception of the Qabalistic Tree of Life, is of greater value. Thus we advise you most emphatically to follow all these descriptions of the cube symbolism and directions, with the diagrams and with the various Tarot Keys.

We approach the end of this course. Now is the time to bring your occult diary up to date. Go back through the lessons, and make sure that you are actually carrying out the practical instruction, especially the supplements.

The cumulative effect of the comparatively simple tasks which have been set for you is most valuable. Do not be deceived by the seeming simplicity of some of this work. Nature operates by simple means, and the Great Work is an imitation of those simple methods whereby she accomplishes marvelous results.

Co-ordinates begin at center Jan 21



0 Aleph is above - below
12 Mem " East - west
20 Shin " north - south

0 - Life - Breath - spiritual consciousness
interior "
upper "

Each coordinate is aspect of superconsciousness or awareness of the within

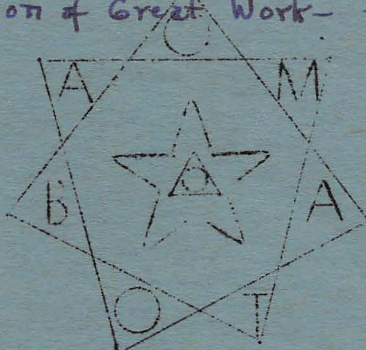
12 - mem - connects - Dalith - Venus to (borne foam
water - Kaph - Jupiter - sky-father rains etc
reversal of mental attitude

20 -

0 - Life —
12 - substance - water
20 - activity - fire

TAROT FUNDAMENTALS

COSMIC CONSCIOUSNESS - 21



65

TAROT FUNDAMENTALS

LESSON FORTY-FIVE

COSMIC CONSCIOUSNESS

The last card of the major Tarot Keys, The World, is a symbol of cosmic consciousness, or Nirvana. The central fact of this experience is that [he to whom it comes has first-hand knowledge of his identity with the One Power], which is the Pivot and Source of the whole cosmos. [He knows also that through him the Power which governs and directs the universe flows out into manifestation.]

Words fail to give any adequate idea of this seventh stage of spiritual unfoldment. It must be left to your intuition to combine the suggestions of the picture with the meaning of the letter Tav, which is assigned to this Key. Here is a picture of what you really are, and of what the cosmos really is. The universe is the Dance of Life. The inmost, central SELF of YOU is the Eternal Dancer.

21 is the sum of the numbers from 0 to 6, so that, as a key number in Tarot, it shows the completion or extension of the power of the principles represented by the seven Keys from Key 0 to Key 6. Thus there is a close affinity betweenKey 21 and Key 7, for as 21 is the consequence of adding the digits from 0 to 6, so 7 follows 6 in the numerical scale. Furthermore, we shall find that Saturn is attributed to Key 21, and Saturn is the seventh of the planets known to the ancients. From Saturn's Hebrew Name, Shabbathai, we get the same meaning as from Sabbath, the day of rest or inertia, and the seventh day of the week. In the Tarot tableau, moreover, Key 21 (3 x 7) is placed below Key 14 (2 x 7), and Key 14 is placed below

Key 7. Thus the principle at work in Key 21 is represented by Key 7, and the secret of Key 7 is beautifully explained in the following words from Light on the Path:

"Stand aside in the coming battle, and though thou fightest, be no thou the warrior.

"Look for the warrior, and let him fight in thee.

"Take his orders for the battle and obey them.

"Obey him not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear then will he fight in thee and fill the dull void within. And if this is so, then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss. But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and in the dust of the battlefield thy sight and sense will fail, and thou wilt not know thy friends from thy enemies.

"He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth. When once he has entered thee and become thy warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee."

Read this quotation carefully. See how the warrior, the rider in the chariot, is identified with speech, the function associated with

Key 7. Furthermore, since the rider is the ONE SELF, he is also the Hierophant, associated with hearing, and in this quotation, his "listening ear" is specifically mentioned. It is from a Master of the Western School that this gem of occult wisdom was given to us; and those familiar with it will recall the fact that the two sections of the text are each divided into twenty-one numbered paragraphs, preceded by an introduction bearing no number.

"He is thyself." The quest is for the SELF. The goal is the SELF. The knowledge is knowledge of the SELF. The power of the infinite and eternal SELF is the only power. The SELF is the ONE, working through the mysterious, glamorous activity of reflection and duality. All this is shown in 21, the number of this last Tarot Key.

The Hebrew letter Tav means "signature," or "mark." The actual mark is a cross having four equal arms, like that on the banner of the angel in Key 20.

The Egyptian TAU, corresponding to this letter, is said to have been a tally for measuring the depth of the Nile, also a square for testing right angles. Among the Hebrews, the letter Tav, written in the old alphabet as a cross like that on the breast of the High Priestess, was a sign of salvation (See Ezekiel 9:4). It was a symbol of salvation from death, and a signature of eternal life.

As representing a signature, this letter implies security, pledge, guarantee, and so on. A signature makes a business instrument valid. Thus Tav indicates the final seal and completion of the Great Work.

The great secret of the letter Tav is the point where the two lines cross. This point represents the inner center at which the One

Identity has its abode. Thus The Book of Formation says: "The only Lord God, the faithful King, rules over all from His holy habitation for ever and ever." And the same book indicates the place of that holy habitation thus: "The seven double consonants are analogous to the six dimensions: Height and Depth, East and West, North and South, and the Holy Temple that stands in the center, which sustains them all." This innermost point is in itself no-thing, and thus The Clementine Homilies report St. Peter as saying that the Place of God is "That-which-is-not." Yet this latter text goes on to say:

"This, therefore, that, starting from God, is boundless in every direction must needs be the heart holding Him Who is verily above all things in fashion, Who, wheresoever He be, is as it were in the middle of a boundless space, being the terminal of the All. Taking their origin therefore from Him, the six extensions have the nature of unlimited things. Of which the one, taking its beginning from God, is displayed upwards toward the height, another downwards toward the depth, another to the right, another to the left, another in front, another behind . . . For at Him the six boundless lines do terminate and from Him they take their boundless extension."

Read this quotation several times, comparing it with what is said in Lesson 44, and with Figure 3 in the diagram accompanying Lesson 18. Note that the abode of God is called the heart. It is also termed "That-which-is-not," because it has no physical form or fashion, and might perfectly well be indicated by the zero sign, which we attribute to the Fool. Yet it is by no means a non-entity, for this inner POINT is a positive metaphysical, intellectual reality. Hence, if you can grasp

THE IDEA THAT THIS PLACE OF GOD, OR HOLY TEMPLE THAT STANDS AT THE CENTER, IS NECESSARILY EVERYWHERE, you will see that it must be the center of your own being.

Hence to Tav is assigned also the Administrative Intelligence, of which it is written: "It is so called because it directs all the operations of the seven planets, associates their activities, and guides them all in their proper courses."

Remember that the occult planets are the same as the interior stars mentioned in connection with Key 17. Remember also that each of these planets corresponds to a Hebrew double letter, and thus to one of the six directions, as follows: Height, Mercury, Beth, Key 1; Depth, Moon, Gimel, Key 2; East, Venus, Daleth, Key 3; West, Jupiter, Kaph, Key 10; North, Mars, Peh, Key 16; South, Sun, Resh, Key 19; CENTER (the Holy Temple), Saturn, Tav, Key 21.

Thus Tav represents the point of control, at the CENTER, or at the heart. Not the physical organ, understand, but <u>heart</u> in the sense of "midst, inmost, core." To get at the heart of your personal existence is to enter the Palace of the King. There the ONE SELF is enthroned. There the Lord of the Universe has His abode. There is the central point of authority and rulership, extending its boundless influence throughout the cosmos. There, when the Great Work is accomplished, and the Father and the Son are One, the New Kingdom is established.

Concerning this an ancient alchemical treatise says:

"The Son ever remains in the Father,
And the Father in the Son.
Thus in divers things
They produce untold, precious fruit.
They perish nevermore,

And laugh at death.
By the Grace of God they abide forever,
The Father and the Son, triumphing
gloriously
In the splendour of their New Kingdom,
Upon one throne they sit,
And the face of the Ancient Master
Is straightway seen between them."
--The Book of Lambspring.

That CENTER within. Seek it diligently, and you shall surely find it, and find there the Stone of the Wise, so perfectly described in the quotation you have just read.

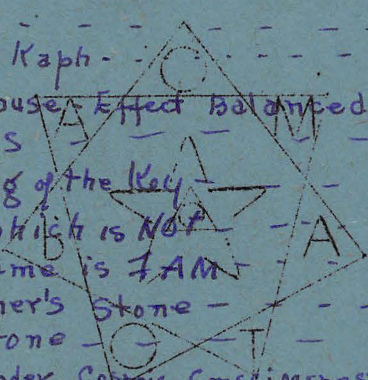
Key 21 summarizes the whole Tarot, and so epitomizes all that can be put into any kind of symbolism, concerning the culmination of the Great Work. Stamp the symbols deep upon your subconsciousness, as you color them this week.

COLORING INSTRUCTIONS

GREEN: Wreath.
BLUE: Background, (leave blank the ellipses round spirals in hands).
BROWN: Animals (as in Key 10).
WHITE: Clouds, as in Key 10. Rays should be painted white, extending from the ellipses round the spirals, into the blue of the background.
BLONDE: Hair on man and dancer; beak of eagle.
VIOLET: Kaph-shaped veil round dancer.
RED: Binding at top and bottom of the wreath; the cap-like wreath on the head of the dancing figure.

TAROT FUNDAMENTALS

THE WORLD - 21



46

TAROT FUNDAMENTALS

LESSON FORTY-SIX

THE WORLD

The title of Key 21, "The World," suggests "world-consciousness." When you attain to this you find yourself in tune with the whole universe. You discover that the center of life and power at the heart of your personal life is one with the Power which rules creation.

In this consciousness, the whole universe is realized as the body of the I AM. When you experience this, you will know that the directive Center of the entire field of cosmic activity is identical with your innermost SELF.

The four corners of this Key are occupied by the same mystical figures which appear on Key 10. Here there is a difference in one detail. In Key 21 the face of the bull is turned away from the lion, and thus also away from the central figure of the design. This is intentional, and follows an ancient tradition observed in most early versions of Tarot.

The bull represents the element of earth, or that which gives form. In Key 10 this is turned toward the lion, and also toward the center of the Key, where the symbol of Spirit is shown at the heart of the wheel, because [the mental activity pictured in Key 10 is one which turns the mind away from form to the consideration of energy, away from body to the consideration of Spirit.] The comprehension of the Law of Cycles (Key 10) is an act of mental abstraction, in which attention is turned away from the forms of things to their fiery essence (the lion).

In Key 21, on the contrary, the emphasis is upon concrete manifestation. For this Key is attributed to the planet Saturn, representing

cosmic forces which limit energy in producing form. In this Key, therefore, the bull faces away from the lion, and away from the center of the design, in order to indicate that the forces pictured by The World move toward concrete manifestation.

The goal of the Great Work is not abstraction. It is demonstration, expression, orderly procession of energy into suitable forms--the adornment of the Life-power with suitable garments.

For the other meanings of the four figures at the corners of Key 21 see the explanations in Lesson Twenty-four, page 4. Remember that the general significance is that, as these creatures represent the Great Name, I H V H, their positions at the corners of the Key suggest that all manifestation is included within the boundaries of this Name and the Reality for which it stands.

The wreath is an ellipsoid figure. Its longer axis is exactly eight units, and its shorter one exactly five units. Thus a rectangle which would exactly contain it would be eight units high and five units wide. The rectangle of 5 x 8 is mentioned in the first of the Rosicrucian manifestoes, <u>Fama Fraternitatis</u>, which speaks of "a vault of seven sides and seven corners, every side five foot broad, and the height of eight foot." Note that the area of such a rectangle is 40 square units, and that 40 is the number of the letter <u>Mem</u>, the letter corresponding to the Hanged Man, Key 12. The total length of the four boundary lines of such a rectangle is 26 units, the number of the Name I H V H. Furthermore, 5 is to 8 in very close approximation to the Golden Section, or Extreme and Mean Proportion, and

these two numbers were used again and again by the ancients to express that proportion, which is related also to the fifth and the octave in music. Extreme and Mean Proportion may be thus defined: "That proportion in which the lesser part is to the greater part as the greater part is to the whole." It is paraphrased in the occult maxim: "Nature (the lesser part) is to Man (the greater part) as Man is to God (the whole)."

To students of dynamic symmetry, the 5 x 8 rectangle is known as the "Rectangle of the Whirling Square." It is the basis of the logarithmic spiral, concerning which Claude Bragdon says:

"Now the generic or archetypal form of everything in the universe is naturally not other than the form of the universe itself. Our stellar universe is now thought by astronomers to be a spiral nebula; and the spiral nebulae we see in the heavens, stellar systems like our own. The geometric equivalent of the nebula form is the logarithmic spiral. This is therefore the unit form of the universe, the form of all forms."

Thus the wreath represents the name, IHVH, as the FUNDAMENTAL PRINCIPLE OF FORM, of which the entire cosmos is the representation or manifestation.

The wreath is composed of twenty-two triads of leaves. Every triad corresponds to a Hebrew letter, to one of the twenty-two aspects of conscious energy represented by those letters, and to one of the twenty-two Tarot Keys. Every mode of the Life-power has three kinds of expression: 1. Integrative; 2. Disintegrative; 3. Equilibrating. The third balances the other two.

([illegible])
The leaves represent the forces of organic life ...

Note that a wreath is a work of man. Nature provides the leaves. Man weaves them into a chaplet for the victor. Thus the wreath is a aymbol for human adaptation of the forces of nature. It suggests also that cosmic consciousness is not spontaneously provided by natural evolution. It is the completion of the Great Work, and man is the artificer.

At top and bottom, the wreath is fastened with bands similar to the horizontal figure 8 over the head of the Magician. All that is visible of this band is that portion which makes a form of the letter X. This is the shape of one of the ancient Hebrew characters for the letter Tav. This intimates that the power represented by Tav is what man uses to bind the forces of nature into a wreath of victory. It is also a hint that the X form is more accurately shown as the horizontal 8, figure of mathematical infinity, and symbol of the truth that opposite effects are produced by identical causes.

The wreath rests on the bull and the lion, because man's power of giving form (the bull) to the formless, fiery, essential energy (the lion) is what enables him to weave together the twenty-two modes of force derived from that one energy.

Finally, the outline of the wreath is a zero sign. The ellipse of manifestation, woven by man from the forces which play through him, is No-Thing. It has just as much power over him as he gives it, and not one whit more. It does not really bind him, when he understands what it is. The "world" of a Master of life is a wreath of victory.

The dancer in the wreath appears to be feminine, but has been so drawn that the legs are

more masculine than womanly in appearance. The World-Dancer is the Celestial Androgyne. Her purple veil (in our version, as in ancient Tarot Keys) is in the form of a letter Kaph. Because Kaph is represented in Tarot by Key 10, the meaning here is this: Yhe mechanistic appearance assumed by natural phenomena (Kaph, the Wheel of Fortune) veils their true character. The cosmos seems to be a system of wheels within wheels. It presents itself to our intellectual consciousness as a vast machine. Cause and effect seem to be rigidly and unalterably connected.

This is only relatively true. The Life-power is the author, and therefore the master, of the Law of Cause and Consequence. All "laws" are part and parcel of the drama of manifestation. No law binds the SELF.

The World-Dancer is perfectly free, and this state of freedom is NOW. Hence the Dancer stands on nothing. She is self-supported. She herself is in perfect equilibrium.

A spiral in her right hand turns toward the right. One in her left hand turns toward the left. These spirals represent integration and disintegration. They are complements, and they turn simultaneously.

In the picture, each spiral has a definite beginning and a definite end, but this is simply a limitation due to the impossibility of picturing the infinite. Understand that the process the spirals symbolize has neither beginning nor end. Each spiral has exactly eleven loops, so that the two together represent the twenty-two modes of conscious energy symbolized by the Hebrew letters and Tarot Keys.

He who enters into cosmic consciousness experiences directly what is symbolized by this

Key. He knows that every particle of the manifested universe is a living center of the One Reality, within that One Reality. He perceives directly that whatever is being disintegrated is exactly balanced by that which is simultaneously being integrated. He knows that the universe is a universe of conscious motion, consisting of endless sequences of production, destruction and reproduction. Evolution is balanced by devolution, association by dissociation, integration by disintegration.

Says The Book of Concealed Mystery, an old Qabalistic work: "Before there was equilibrium, countenance beheld n o t countenance. This equilibrium hangeth in that region which is NOT." (Compare this with what is said of the Place called "That-which-is-not" in the Clementine Homilies, quoted in Lesson 45.

This region which is NOT is the central point in the Cube of Space, where the three co-ordinates and the four interior diagonals cross. It is the point of perfect balance, through which pass the thirteen axes of symmetry of the cube. At this point our occult attribution of the letters places the generating center of the three co-ordinates. That is to say, the three Mother letters, Aleph, Mem and Shin, are all located at this center, and the co-ordinate lines corresponding to these letters radiate from this center. At this center, also, is placed the letter Tav, the Temple of Holiness in the midst. Final Mem is also located here. From these letters we may form the two words, Emeth, A M Th, and Shem, Sh M. Emeth means, fundamentally, stability, hence truth. Shem signifies sign, token, memorial, monument, name. It is used often in the Qabalistic writings to designate the special Divine

Name, Jehovah, or I H V H. Thus the letters assigned to the central point of the cube signify the Truth of THAT which was, is and will be.

The same truth is the central reality, at the core of human personality. Therefore is the Name of God declared by Moses to be I AM. For the same reason, Hindu philosophers term this reality the Supreme SELF.

The point where it is centered, however, is without form or dimensions. Hence it is the region which is NOT. Here is the same suggestion the Qabalah gives us, when it calls En, A I N, the No-Thing, the "First Veil of the Absolute." It is what Tarot means by numbering the Fool, symbol of the Spirit that manifests the whole creation, with the zero sign. No conditions of time, space, or quality limit the perfect freedom of the Central Reality. At this center is the focus of all possibilities, conceivable and inconceivable, known and unknown.

Walt Whitman emphasizes the idea of equilibrium also, for he tells us that cosmic consciousness is an "intuition of the absolute balance, in time and space, of the whole of this multifariousness, this revel of fools, and incredible make-believe and general unsettledness we call the world; a soul-sight of that divine clue and unseen thread which holds the whole congeries of things, all history and time, and all events, however trivial, however momentous, like a leashed dog in the hand of a hunter."

Leashed, but ready to be let loose to fulfil the hunter's bidding. When the SELF is known, it is known as the Master of the Show of Illusion named the World. The name of this

Master, in Hebrew, is Eheyeh, A H I H, or I AM, and this is the supreme Divine Name attributed to Kether, the Crown of Primal Will. It is connected with this final Tarot Key because its number, like that of the Key, is 21.

What we wish most to leave with you in closing this lesson and this course is the realization that states of consciousness are states of power. [The goal of the Great Work is] to know the Self; but to know, as we mean it here, is not merely to witness, not merely to be aware of something external, as when we say we "know" the various phenomena of our environment. [The knowledge which completes the Great Work is identification with the Central Reality of the universe, and such knowledge is really the acme of practical power.]

Thus, in alchemical books, this knowledge is symbolized by the Philosophers' Stone--that is to say, the mineral kingdom as the truly wise perceive it. For the mineral kingdom is the basis of all form-manifestation throughout the universe, and to see that kingdom as it really is, is to understand all else. Hence the alchemists assure us that whoever knows the First Matter knows all that is necessary, because, as Philalethes puts it, in his Fount of Chemical Truth, "Our appliances are part of our substance." Here is the secret, in plain sight.

In the consciousness of one who has reached this goal, Father and Son have become one, and rule from the throne at the center of the ALL. This is the secret meaning of Ehben, A B N, the STONE, as we have told you before. Therefore is it written that they who possess this STONE have the means for preserving their youth, expelling disease, preventing suffering, and providing themselves with all they require. All this is exactly and actually true, without

any metaphor whatever. Success in the Great Work so unites the personal self with the ONE IDENTITY that every detail of the personal existence is a conscious expression of the ALL POWER.

A life so lived is a life of perfect freedom, perfect health, perfect joy. It is a life in which there is no trace of want or insufficiency. It is a life in which every circumstance of daily experience affords an opportunity for the demonstration of what is termed, in connection with the letter Tav, the Administrative Intelligence.

Such a life is, in highest measure, a perfect fulfilment of one's real heart's desire. It is the actual and practical realization of heaven on earth, here and now. He who lives it ceases to be a bond-slave to appearances, a mere subject of the cosmic government. He enters into joyous participation in that government, as one whose life is a continual administration of the perfect law of liberty.

Make this your goal. Devote yourself with all your heart to it, and, like thousands who have gone this way before you, you shall be among those who tread the joyous measures of tho Dance of Life.

* * *

Next week you will receive the Supplement to this course. It is a series of meditations to be used in conjunction with the Keys of Tarot. Be sure to follow the instruction given in this Supplement, with full attention to all its details. It is your work for next month.

TAROT FUNDAMENTALS

SUPPLEMENT

A MONTH OF TAROT PRACTICE

You now possess the fundamental knowledge required for your further progress. You have had your introduction to Tarot. You know enough about each Key to enable you to grasp more advanced instruction. Yet to make Tarot serve you as it should, you need to become even better acquainted with it. In the hands of experts, it is a powerful instrument for self-transformation and self-mastery. Yet even the greatest adepts in its use once knew less about it than you do now.

Do not make the mistake of trying to review TAROT FUNDAMENTALS at this time. You don't repeat the formula of introduction every time you meet a new acquaintance. No, you watch his behavior, every time you see him in a different set of circumstances. You get to know him better by hearing what he says, and seeing what he does. So it is with Tarot. The best way to broaden and deepen your knowledge of it is to see it from as many different points of view as possible.

Remember, you can arrange these twenty-two Keys (using them all in each arrangement) no less than ONE SEXTILLION WAYS. The exact number is 1,124,000,727,777,607,680,000. There are innumerable other groupings, in which only part of the series is used. Thus the total number of possible arrangements is practically infinite.

Every combination has its own special meaning. Every combination calls forth its own particular subconscious response. Every com-

bination brings to the surface of your mind some fresh perception of relationships between ideas and things. Thus every combination helps you to organize your mind, and enables you to knit more closely the fabric of your thought.

In the following pages you will find twenty-four combinations. Use one each day, six days a week, beginning the Monday after you receive this lesson. Do no work on Sundays, except the recitation of the Pattern.

Begin by picking out the Keys selected for the day. Put them before you. Study them carefully in relation to one another. Then read the meditation aloud.

The meditations have potent suggestive power. Every meditation is completed by a key sentence for the day, printed in capitals. Write this on a slip of paper, and carry it with you during the day. Repeat it at least three times, as the day passes.

By carrying out this instruction carefully, you will accomplish several desirable results. You will charge your subconsciousness daily with seeds of creative thought. You will also review the entire series of Tarot Keys, from a fresh point of view. You will begin to understand from actual experience how wonderfully Tarot can aid you in living the liberated life.

After you have completed the four weeks' practice you will be ready to send your answers to the Proficiency Test at the end of this lesson. This will enable you to check your grasp of TAROT FUNDAMENTALS.

The tools are now in your hands. You have learned what they are. You now begin to do the work which will enable you to be what you want to be, do what you want to do, and have everything requisite to that being and doing. From now on, you begin to live your daily life in

accordance with the principles and laws symbolized by the Tarot Keys. Your feet are firmly planted on the Way of Liberation.

MEDITATIONS

FIRST DAY: Keys 0 and 1.

Life limitless flows through me to complete its perfect work. The power which guides all things finds in me an open channel of expression. Receiving that power freely, I freely give it to all things and creatures in the field of existence surrounding me.

THROUGH ME LIFE ETERNAL TRANSFORMS ALL THINGS INTO ITS LIKENESS.

SECOND DAY: Keys 2 and 3

The law of truth is written in my heart; all my members are ruled by it. Through my subconsciousness, I am united to the Source of all wisdom, and its light banishes every shadow of ignorance and fear. I share the perfect memory of the Universal Mind, and have free access to its treasures of knowledge and wisdom.

THE PEACE OF THE ETERNAL, AND THE LIGHT OF ITS PRESENCE, ARE WITH ME NOW.

THIRD DAY: Keys 4 and 5.

The Mind that frames the worlds is ruler of my thoughts; I listen for its instruction. Through me the One Life sets its house in order, and makes known the hidden meaning of its ways and works. It arms me against all appearances of hostility, and by its revelation of truth I meet and solve the problems of this day.

DIVINE REASON GUIDES MY THOUGHT AND DIRECTS MY ACTION, THROUGH THE INSTRUCTION OF THE VOICE OF INTUITION.

FOURTH DAY: Keys 6 and 7.

The healing radiance of the One Life descends upon me; it fills the field of my whole personal existence with heavenly influences of strength and peace. All the force of my being is rightly disposed, for I yield myself utterly to the sure guidance of the One Will which governs all things. I see things in their true relationships and proportions, and my words, expressing this clear vision, are words of power.

THIS DAY I THINK AND ACT WITH TRUE DISCRIMINATION, FOR MY PERSONALITY IS A VEHICLE FOR THE LORD OF LIFE.

FIFTH DAY: Keys 8 and 9.

My strength is established, and I rejoice, for I am one with the single Source of all power. Nothing is, or can be, my antagonist, for I am a perfectly responsive instrument, through which the Primal Will finds free expression. The subtle vibrations of cosmic energy work together for my liberation, and even now the Hand of the Eternal leads me step by step along the way to freedom.

EVERY FORCE IN THE UNIVERSE IS AN OBEDIENT SERVANT OF THE ONE IDENTITY, MY OWN TRUE SELF.

SIXTH DAY: Keys 10 and 11.

One power spins electrons round the nucleus of an atom, whirls planets round suns, express-

es itself in all cycles of universal activity, yet remains ever itself, and perpetually maintains its equilibrium. The sum-total of the revolutions of the great universe, including all activities, is inseparable from the successive transformations of energy which make up my life history. Every detail of my daily experience is some part of a cosmic cycle of adjustment and transformation.

THE WHIRLING FORCE WHICH MOVES THE WORLDS IS THE MOTIVE POWER IN ALL MY PERSONAL ACTIVITIES, AND ADJUSTS THEM ALL TO RIGHT USES.

SEVENTH DAY: Use only the Pattern today.

EIGHTH DAY: Keys 12 and 13.

I do nothing of myself. These thoughts and words and deeds are but the ripening of the seeds of past activities. Every phase of my personal existence depends utterly on the motion of the One Life. Therefore I am free from fate, free from accident, free even from death, since what I truly am can suffer neither decay nor change. By knowledge of truth I reverse all former pain-bearing errors. The darkness of ignorance passes away, and the light of a new day dawns in my heart.

I SUSPEND THE ERROR OF PERSONAL ACTION, AND THUS DISSOLVE THE LIE OF SEPARATION.

NINTH DAY: Keys 14 and 15.

Recognizing every detail of my life experience to be the operation of the One Life, I perceive that every appearance of adversity must be, in truth, a mask worn by that same One Life, to test my power to know it, even through

the most forbidding veils. Like a wise teacher, the One Life sets me problems, that in the solutions I may receive renewed proofs that nothing whatever may be excluded from the perfect order of the Great Plan.

THAT WHICH WAS AND IS AND WILL BE IS THE ONLY REALITY. THIS DAY I SEE THE FACE OF THE BELOVED BEHIND EVERY MASK OF ADVERSITY.

TENTH DAY: Keys 16 and 17.

I am awakened from the nightmare of delusion, and now the truth that God, Man and Universe are but three names for the One Identity, is clear to me. Fear makes some men build them prisons which they call places of safety, but he who has seen the vision of the Beloved has in his heart no room for fear.

I NEED NO BARRIERS OF PROTECTION, FOR THE LIFE OF ALL CREATURES IS MY TRUEST FRIEND.

ELEVENTH DAY: Keys 18 and 19.

My feet are set upon the path of liberation, which shall lead me far from the limits of the world of sense illusion. I follow the Way of Return, as a child turns its face homeward at the end of the day. I do not see the end of the road, for it goes beyond the boundaries of my present vision, but I know the sun shines there, and that joy is there, for I have heard the messages of encouragement sent back by those who have gone on ahead.

MY EYES ARE TURNED TOWARD THE HEIGHTS. I PRESS ON TOWARD THE NEW LIFE OF A NEW DAY.

WELFTH DAY: Keys 20 and 21.

TheT life of the heavens is manifested in e, here on earth. The fire of right knowl- dge burns away the bonds of illusion, and he light of right understanding transforms he face of the world. Through me the Per- etual Intelligence which governs all things dministers its Perfect Law.

MINE IS THE LIFE ETERNAL, TREADING THE OYOUS MEASURE OF THE DANCE OF MANIFESTATION.

HIRTEENTH DAY: Keys 0, 1, 2.

This "self-consciousness" of mine is the eans whereby the cultural power of the One ife may be directed to the field of subcon- cicus activity. Its primary function is hat of alert attention. As I watch closely he sequence of this day's events, their eaning will be transmitted to my subcon- ciousness, there to germinate in forms of ight knowledge and right desire.

TODAY I AM ON THE ALERT.

OURTEENTH DAY: Use only the Pattern.

IFTEENTH DAY: Keys 3, 4, 5.

My personal world is <u>as I see it</u>. If the mages rising from my subconsciousness are onsequences of my faulty perceptions of oth- r days, the new knowledge I have gained will elp me detect and destroy them. By being hus ever on the watch, I shall set my world n order. Thus, too, shall I make ready to ear the Voice of Intuition, which will enable me to solve my problems when I am face

to face with appearances of disorder which my reasoning will not set straight.

I SEE THINGS AS THEY ARE.

SIXTEENTH DAY: Keys 6, 7, 8.

Consciousness and subconsciousness work together in my life, as harmoniously balanced counterparts. I yield my whole personality to the directive and protective influx of the One Life. The mighty forces of vibration below the level of my self-consciousness are purified and adjusted by the Master Power of which I am a receptive vehicle.

HARMONY, PEACE AND STRENGTH ARE MINE.

SEVENTEENTH DAY: Keys 9, 10, 11.

The Will of the Eternal guides me to perfect union with the One Identity. Every detail of my daily experience is in truth a revelation of that Will through the cycles of its expression. What I do now is inseparable from the cosmic sequences of manifestation which establish the reign of justice throughout creation.

THE ONE POWER, MANIFESTING THE PERFECT ORDER OF THE UNIVERSE, KEEPS ME POISED THROUGH ALL CHANGES.

EIGHTEENTH DAY: Keys 12, 13, 14.

Every detail of my personal activity is really some part of the operation of the cosmic life. Today I reap the fruit of thoughts and words and deeds of other days, and pass on to better things. I am guided, moment by moment, by the overshadowing presence of the One Identity.

MY PERSONALITY DOES NOTHING OF ITSELF, PASSING FROM STAGE TO STAGE OF ITS GROWTH, BY THE POWER OF THE ONE LIFE, TOWARD THE GOAL OF FREEDOM.

NINETEENTH DAY: Keys 15, 16, 17.

Every appearance of adversity and antagonism is an evidence of faulty vision. Let me be freed today from the delusion of separateness, and let my eyes be opened to the white splendor of the Truth of Being.

I REJOICE IN MY PROBLEMS, FOR THEY STIMULATE MY CONSCIOUSNESS TO OVERCOME ERROR, THAT I MAY SEE THE BEAUTY OF THE DIVINE PERFECTION.

TWENTIETH DAY: Keys 18, 19, 20.

Every cell in my body is animated by the cosmic urge to freedom. I turn my back upon the limitations of the past, and face courageously toward the new way which opens before me.

MY VERY FLESH IS THE SEED-GROUND FOR A NEW LIFE, FREE FROM BONDAGE TO TIME AND SPACE.

TWENTY-FIRST DAY: Use only the Pattern.

TWENTY-SECOND DAY: Keys 1, 2, 3.

I am not deceived by the manifold illusions of sensation. I remember continually that these appearances are but reflections of a Single Reality. My subconsciousness, by its power of deductive reasoning, develops the seed of right observation into a rich harvest of wisdom.

ALERT AND CONCENTRATED, I SEE CLEARLY, MAKE CLEAR AND DEFINITE MEMORY RECORDS OF

EXPERIENCE, AND THUS COLLECT MATERIAL FOR THE GROWTH OF TRUE UNDERSTANDING.

TWENTY-THIRD DAY: Keys 4, 5, 6.

The empire of the Universal Order includes the little province of my personal existence. All experience teaches me the perfection of the Great Plan. Consciously and subconsciously, I respond to the perfect Wisdom which rules all creation.

THROUGH ME THE ONE LIFE ESTABLISHES ORDER, REVEALS THE SIGNIFICANCE OF EVERY PHASE OF MANIFESTATION, RIGHTLY DISPOSES ALL THINGS.

TWENTY-FOURTH DAY: Keys 7, 8, 9.

The One Life lives through me. Its vital fire pervades my being. Its unfailing Will sustains me continually.

THE MASTER PRINCIPLE OF THE UNIVERSE, DWELLING IN MY HEART, PURIFIES AND PERFECTS ME, AND LEADS ME TO THE HEIGHTS OF UNION WITH ITSELF.

TWENTY-FIFTH DAY: Keys 10, 11, 12.

The revolutions of circumstance in the outer world are manifestations of the One Power seated in my heart. That Power maintains its perfect equilibrium through all these sequences of cause and effect. My personal activities have no existence apart from that Power.

THE WHEEL OF LIFE REVOLVES ROUND THE CENTER OF PURE SPIRIT, PRESENT EVERYWHERE, AND THEREFORE CENTERED IN MY HEART. THIS UNMOVED MOVER OF ALL CREATION IS MY UNFAILING STAY.

TWENTY-SIXTH DAY: Keys 13, 14, 15.

Out of the darkness of the unknown comes the power which sets me free. The Way of Liberation stands open and free. I face this day's tests with joyful heart.

AS I DIE TO THE OLD PERSONALITY, FULL OF DELUSION, AND FACE THE UNKNOWN FUTURE BRAVELY, CONFIDENT OF SUPPLY FOR EVERY NEED, MY FEARS DISSOLVE IN THE CLEAR SUNLIGHT OF RIGHT UNDERSTANDING.

TWENTY-SEVENTH DAY: Keys 16, 17, 18.

Let others imprison themselves in their towers of false knowledge. I will be free! Let others dread the workings of our Mother Nature. I will love all her ways! Let others be servants of the body which they hate, because they are its slaves. I will make it my servant and love it for its faithfulness in responding to my commands!

RENOUNCING EVERY ERROR, I SEEK TO GROW IN KNOWLEDGE OF TRUTH, AND WORK TO MAKE MY FLESH AND BLOOD A GLORIOUS EMBODIMENT OF LIFE ETERNAL.

TWENTY-EIGHTH DAY: Use only the Pattern today.

You are now ready to check your progress by means of the Proficiency Test, given in the two pages following. This will help you summarize clearly the results of your work with TAROT FUNDAMENTALS. It will also focus all your forces for the fascinating use of Tarot taught in the next course, TAROT INTERPRETATION. Send us your replies to the Proficiency Test.

TAROT FUNDAMENTALS

PROFICIENCY TEST

In answering these questions, write on one side only of letter-size sheets ($8\frac{1}{2}$ x 11), put your name and address at the top of the first page, and number each answer to correspond to the questions. Do not copy the questions. Make your answers brief.

1. How does Tarot evoke thought?

2. What statement in THE PATTERN ON THE TRESTLEBOARD means most to you? Which seems most difficult?

3. Which number from 0 to 9 seems most important to you? Which of the 22 Keys is your favorite?

4. What is magic?

5. How does one tap the Universal Memory?

6. What is the significance of the number Five and of the Pentagram, as symbols of man?

7. What do you understand by the Hexagram, or six-pointed star?

8. As symbols of consciousness, what are Sulphur, Salt and Mercury?

9. What is the occult teaching about <u>water</u> as substance?

10. What is the occult meaning of the Hebrew noun translated "wrath"?

TAROT FUNDAMENTALS

PROFICIENCY TEST

11. What is the activity of the liberating aspect of the force symbolized by Key 15?

12. Why are the Yods in Key 16 suspended in the air?

13. Why does the woman in Key 17 rest her foot on the surface of the pool?

14. Upon what fundamental condition does the achievement of your purpose depend?

15. What is the significance of the saying, "Osiris is a black god"?

16. What is the goal of the Great Work?

17. After careful study of the lessons, and of the tables in HIGHLIGHTS, construct from memory the Cube of Space. Use two diagrams, and show the following attributions:

1. Directions.
2. Tarot Keys, by name.
3. Letters of the Hebrew alphabet.
4. The various "Intelligences."
5. Alphabetical numeral values (not numbers of Keys).
6. Astrological symbols.
7. Symbols of elements.

Below your diagrams write a short paragraph giving your idea of the manner in which this Cube helps interpret life by means of Tarot.